

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 26.]

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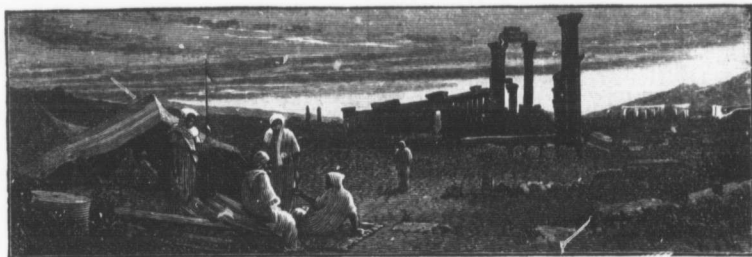
SUNDAY SCHOOL BARRER

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AND
YOUNG PEOPLE.

VOL. XXVI.]

JUNE, 1892.

[No. 6.]



DISTANT VIEW OF RUINS OF BAALBEC.

Baalbec.

BY THE REV. GEO. J. BOND, B.A.

As we moved down the zigzag bridle path on Anti-Lebanon, a sharp turn brought us at length in view of Baalbec. There stood the six lofty columns we had so often seen in photographs and pictures, and there all around them, on the rising ground of the Acropolis, the most splendid ruins in Syria. The name of Baalbec—the city or crowded place of Baal—gives us at once an idea of its antiquity and its origin. It was originally a Phœnician city and shrine, founded in those early days of barbaric splendour and culture, of which we have been accustomed to speak as pre-historic, but the records of which are now being read to us by scholars from the long buried hieroglyphs and cuneiforms in which they have been so well kept.

Here we have a great shrine of that great god, Baal, whose cult was predominant among the early people of these fair lands, and whose name so often occurs in the Old Testament writings as the object of the rebellious worship of the favoured people of Jehovah. Baal was the sun-god, the deification of that glorious

luminary whose worship seems the most natural of all false systems; and in later times the Baalbec of the Phœnicians became the Heliopolis—the city of the Sun—of the Greeks and Romans, twin in name and in fame of Heliopolis in Egypt, with which, indeed, it seems to have been closely connected.

It is very strange, however, that no cotemporary historian gives us any record of its superb temples, and that the first mention of them is found in the writings of John Malala, of Antioch, in the seventh century of our era, who says that "Ælius Antoninus Pius built at Heliopolis in Phœnicia in Lebanon, a great temple to Jupiter, which was one of the wonders of the world." Constantine founded here a great Christian basilica, and closed up the heathen temples, and less than a century later the orgies of which they had so long been the scene, and which had been revived in the interim, came forever to an end by the determined action of Theodosius, who destroyed the heathen shrines, and converted them into Christian churches.

With the Moslem invasion, in the seventh century, came another change. Heliopolis again became known as Baalbec, and the tem-

ples and their courts were converted into a fortress. From being a city, it has dwindled down to an insignificant village, and bit by bit, by the slow ravages of time, by the shock of earthquakes, but more by the ignrant rapacity and vandalism of its Arab masters, its splendid fanes have become more and more ruinous. Indeed, but for the hand of man they would still seem to mock at time, for where unbroken and secure, the exquisite delicacy of the carving is as clean and sharp in its detail as when it issued from the deft hand that chiselled it so many long centuries ago.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, JUNE, 1892.

Sunday-school Teaching.

WHEN we take up the calling inconsiderately or thoughtlessly, we are in danger of treating this great work with too much indifference. This is the reason why so many continue for a brief time in the Sunday-school and then leave it. We fear such superficial workers did not count the cost. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." The present day requires teachers who will work with zeal, discretion, patience, firmness, prayerfulness, and studiousness, having the Master's help very near. Thus Sunday-school teachers will become mighty

instruments in the hands of the Saviour; in all their efforts they will produce a powerful influence over their scholars. We require more teachers having such qualities. The Sunday-school needs steady, persevering work from teachers who have a solemn consideration of the responsibility of the work, as those who have to give account. Our lessons and addresses and discipline in the Sunday-school should mean that we are in earnest, as engaged in work of the highest importance. We must not think that anything will do for the Sunday-school, whose chief aim is for the salvation of the young. When we consider the greatness of the Saviour's love in coming into the world to die the dreadful death of the cross to reconcile man to His Father, we may very soon see the importance and character of the work we co-operate in. The redemption of man was a stupendous and infinite work which the Saviour achieved. We, His servants, should labor with prayerful and solemn consideration. The Sunday-school is a nursery for the training of the young immortals for an eternal destiny. The reward to the faithful will be glorious in a better world. Yes, an imperishable crown, which will never fade away, eternal in the heavens.

It behoves every Sunday-school teacher, in consideration of the vastness of the work, to deeply consider what is necessary when he takes the teacher's chair. Let us say that, first of all, Jesus must dwell in our hearts, having the control of their workings and aspirations. Keeping close to the Master, and receiving His help, His Spirit, the wisdom He is able to give, we shall gain greater influence over our scholars, and, in God's hands, with them as trophies for the Redeemer, shine for ever and ever.

A WIDELY CIRCULATED TRACT.—In October 1881, H. L. Hastings, of Boston, delivered a lecture on *The Inspiration of the Bible*, before a Convention of the Young Men's Christian Associations of Massachusetts, at Spencer. It was issued in the annual report, and the following year was reprinted as a 5 cent tract. Within ten years from that time more than two million copies had been published. It has been translated into German, French, Spanish, Portuguese, Italian, Swedish, Danish, Norwegian, Bohemian, Polish, Hindee, Hindustani, Tamil, Japanese, and we know not how many other languages, and it is still being printed by the hundred thousand. Persons who have never read this tract should send a quarter of a dollar to H. L. Hastings, 47 Cornhill, Boston, and get a half dozen copies for distribution, or obtain an assorted package of his anti-infidel lectures for examination and circulation among the young and inexperienced who are misled by skeptical arguments and infidel doubts and cavillings.

God.

BY T. CLEWORTH.

THE best of all things named or known,
Ruler beyond Creation's zone,
The *Optimus* of Ancient Rome,
The ground of all things and the dome,
Holy and just; sublimely free,
God of all worlds we worship Thee!

Goodness is Thy distinguished trait,
The night to Thee is radiant day,
Fount with essential glory rife,
The *summum bonum* of man's life.
Fulness of grace, love's boundless sea,
World without end we worship Thee!

Triumphant power, Truth, Mercy, Light,
All worlds depend upon Thy might,
All worlds upon Thy goodness rest;
Thou dost the universe invest.
Thy goodness is our highest plea,
God of our peace we worship Thee!

Write on our hearts Thy name of love.
Conduct us to Thy rest above,
Impressed by mercy's sovereign seal,
In us Thy saving strength reveal.
That soon our homes with God may be,
Mid holy powers to worship Thee!

Be Honest with Scholars.

BE honest with your scholars. Such an exhortation may seem out of place, when addressed to Sunday-school teachers, but it is nevertheless needed. There are too many, even among them, who do not like to admit that they do not know. A real painstaking student is never ashamed to confess ignorance; but those who merely slur over their lessons, are apt to assume airs of great learning. It should be remembered, however, that it is almost impossible to continue an imposition without its falsity being detected. The ass who donned the lion's skin did indeed deceive some, but some discovered the unwisdom of his masquerading. It is far better, as a mere matter of policy, not to say anything of honesty, to acknowledge ignorance than to pretend to knowledge which one does not have. Such pretensions have often led to false statements, and the ascertaining of their untruthfulness has left the fabricators in an unpleasant predicament. The scholar's respect for a teacher is greatly enhanced by a frank avowal of ignorance. He feels that he can rely upon the statements of one who has the courage to say, "I don't know." Absolute confidence in him will be begotten when he is careful to state the exact truth in all he says. And he who has the complete confidence of his scholars is in a position greatly to influence them.

Opening and Closing Services.

SECOND QUARTER.

OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Sentences.
Supt. I will lift up mine eyes unto the hills,
from whence cometh my help.
School. My help cometh from the Lord, which made heaven and earth.
Supt. For the Lord is great, and greatly to be praised.
School. He is to be feared above all gods.
Supt. Honor and majesty are before him.
School. Strength and beauty are in his sanctuary.
Supt. O worship the Lord in the beauty of holiness.
School. Fear before him all the earth.
- IV. Singing.
- V. Prayer.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
Supt. The Lord bless thee, and keep thee;
School. The Lord make his face shine upon thee, and be gracious unto thee;
Supt. The Lord lift up his countenance upon thee, and give thee peace.
- III. Dismissal.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER.

B. C. 603 (?). LESSON X. THE FIERY FURNACE.

[June 5.]

GOLDEN TEXT. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isa. 43. 2.

Authorized Version.

Dan. 3. 13-25. [*Commit to memory verses 16-18.*]

13 Then Neb'u-chad-nez'zar in his rage and fury commanded to bring Sha'drach, Me'shach, and A-bed'-ne-go. Then they brought these men before the king.

14 Neb'u-chad-nez'zar spake and said unto them, *Is it true*, O Sha'drach, Me'shach, and A-bed'-ne-go? do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is it that God that shall deliver you out of my hands?

16 Sha'drach, Me'shach, and A-bed'-ne-go, answered and said to the king, O Neb'u-chad-nez'zar, we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Neb'u-chad-nez'zar full of fury, and the form of his visage was changed against Sha'drach, Me'shach, and A-bed'-ne-go: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Sha'drach, Me'shach, and A-bed'-ne-go, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Sha'drach, Me'shach, and A-bed'-ne-go.

23 And these three men, Sha'drach, Me'shach, and A-bed'-ne-go, fell down bound into the midst of the burning fiery furnace.

24 Then Neb'u-chad-nez'zar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

Revised Version.

- 13 Then Neb'u-chad-nez'zar in his rage and fury commanded to bring Sha'drach, Me'shach, and A-bed'-ne-go. Then they brought these men
- 14 before the king. Neb'u-chad-nez'zar answered and said unto them, Is it of purpose, O Sha'drach, Me'shach, and A-bed'-ne-go, that ye serve not my god, nor worship the golden image
- 15 which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out
- 16 of my hands? Sha'drach, Me'shach, and A-bed'-ne-go, answered and said to the king, O Neb'u-chad-nez'zar, we have no need to
- 17 answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver
- 18 us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image
- 19 which thou hast set up. Then was Neb'u-chad-nez'zar full of fury, and the form of his visage was changed against Sha'drach, Me'shach, and A-bed'-ne-go: *therefore* he spake, and commanded that they should heat the furnace seven times more than it was wont
- 20 to be heated. And he commanded certain mighty men that were in his army to bind Sha'drach, Me'shach, and A-bed'-ne-go, and to cast them into the burning fiery furnace.
- 21 Then these men were bound in their hosen, their tunics, and their mantles, and their other garments, and were cast into the midst of the
- 22 burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Sha'drach, Me'shach, and A-bed'-ne-go. And these three
- 23 men, Sha'drach, Me'shach, and A-bed'-ne-go, fell down bound into the midst of the burning
- 24 fiery furnace. Then Neb'u-chad-nez'zar the king was astonished, and rose up in haste: he spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king,
- 25 True, O king. He answered and said, Lo, I

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

TIME.—B. C. 603 (?). **PLACE.**—The plain of Dura, near Babylon. **RULER.**—Nebuchadnezzar, King of Chaldea. **DOCTRINAL SUGGESTION.**—The unity and spirituality of God.

HOME READINGS.

- M.* The fiery furnace. Dan. 3. 13-25.
Tu. The provocation. Dan. 3. 1-12.
W. The deliverance. Dan. 3. 26-30.
Th. Proof of faith. Jas. 1. 1-12.
F. Promise of help. Isa. 43. 1-7.
S. Fear not. Isa. 41. 8-14.
S. (*White Sunday*). Acts 2. 1-11.

LESSON HYMNS.

- No. 72, New Canadian Hymnal.
 Arise, my soul, arise.
 No. 63, New Canadian Hymnal.
 Come, let us join our cheerful songs.
 No. 71, New Canadian Hymnal.
 Thy ceaseless, unexhausted love.

DOMINION HYMNAL.

Hymns, Nos. 252, 253, 249.

QUESTIONS FOR SENIOR STUDENTS.

1. Courage, v. 13-18.

- Who reared a golden image, and where?
 What was commanded concerning it?
 Who refused to worship it?
 What was the immediate effect of their refusal?
 (Ver. 13.)
 What did Nebuchadnezzar threaten in case they persisted in their refusal?
 How did he show his contempt for the true God?
 Read the answer of the three young men.
 What do you know of their previous lives?
 What did they mean by "We are not careful to answer?"

Of what two things were they confident? (Ver. 17.)

On what course were they determined in any event? (Ver. 18.)

2. Trial, v. 19-21.

- How is Nebuchadnezzar's anger described?
 Why did he choose "mighty" men for his executions?

In what condition were the Hebrews thrown into the burning fiery furnace?

3. Triumph, v. 22-25.

- What showed the heat of the flame?
 Where did the three men fall?
 Might they have saved themselves, and how?
 May we do wrong in trying to save our lives?
 What does the conduct of these men show?

see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.

What was the feeling of King Nebuchadnezzar? (Ver. 24.)

- What did he ask?
 What had he seen?
 What is the promise in Psa. 91. 9-11?
 What did Christ say in Mark 16. 13?
 Who was with the three young men?
 Will he be with us in trouble? (Isa. 52. 12.)
 What does this story show us of God's power?
 What kind of people does this encourage us to be?

- May we expect miraculous deliverances now?
 How will God reward us for our trials on earth?

Practical Teachings.

Where in this lesson do we learn—

1. That the path of duty sometimes leads into fiery trials?
2. That in a furnace of trial Jesus will be with us?
3. That no trial can harm him who has Jesus by his side?
4. That people who assume to govern others should govern themselves?
5. That right is not always linked with might?
6. That severe suffering is no proof that we are on the wrong side?

Hints for Home Study.

In connection with this lesson find—

1. How Israel was suddenly delivered from the hands of the Egyptians.
2. How a prophet was protected from the Syrians.
3. How an apostle was set free from prison in Jerusalem.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Courage, v. 13-18.

- Why was the king enraged? (Ver. 12.)
 Whom did he summon to his presence?
 What did he ask them?
 What demand did he make?
 What threat did he utter?
 What reply did the three make?
 In whom did they trust for deliverance?
 What was their decision?
 What lesson may we here learn? (Acts 5. 29, last clause.)

2. Trial, v. 19-21.

- How was the king affected by the reply?
 What command did he give about the furnace?
 What did he order to be done with the three Hebrews?
 How were they prepared for the trial?
 What says Peter about a fiery trial? (1 Pet. 4. 12, 13.)

3. Triumph, v. 22-25.

What fate befell the king's servants?
 Where were the three Hebrews?
 What strange question did the king ask?
 Whom did he see in the fire?
 What was their condition?
 Whom did he think the fourth to be?
 What promise was thus fulfilled? (GOLDEN

TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught--

1. Concerning faith in God?
2. Concerning fidelity to duty?
3. Concerning help in trouble?

Home Work for Young Bereans.

Find what king ordered Daniel not to pray to God.

What was the name of the king who put John the Baptist to death.

QUESTIONS FOR YOUNGER SCHOLARS.Who set up a great golden image? **Nebuchadnezzar.**What did he command the people to do? **To worship it.**Who refused to do this? **Daniel's three friends.**What were their names? **Shadrach, Meshach, and Abed-nego.**Why did they refuse to worship the image?
Because it would be wrong.What did the king command? **That they be thrown into a fiery furnace.**What did these young men choose? **To die rather than sin.**How could they have escaped the king's wrath?
By pretending to worship.Whom did they fear more than the king? **The Lord.**Who were killed by the heat of the furnace?
The men who threw the captives in.Who were not hurt by the heat? **The three young men.**What did the king see? **Four persons in the fire.**What were they doing? **Walking unhurt.**Who did he say the fourth was like? **The Son of God.**What did the king do? **He called them to come out.**What good name did he give them? **"Servants of God."**Who protects his servants in danger? **The Lord.****Words with Little People.**

What is the golden image Satan wants you to worship?

It may be fine clothes, good times, your own way.

Whatever it may be, turn away! Your soul is worth more than the whole world!

Whisper Precept.

"Able to deliver."

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

One of the features of historic antiquity hardest for us to understand is the readiness with which divine honors were accorded to kings and emperors. That a royal conqueror, before whom nations melted as wax, should arrogantly assume an intrinsic superiority to the wretches he conquered is not strange; but that whole nations should submit to the exaltation of a living man into a demi-god, put his image in their pantheons, consecrate temples and offer sacrifices to him, is not easy to explain. Nevertheless such an event was of frequent occurrence in ancient times. Some such conception of his own divinity may have been in Nebuchadnezzar's mind when he erected upon "the plain of Dura," near his capital, a gigantic image of gold, and ordered all the rulers and nobles of his empire to do it homage. This action may seem at the first glance to be inconsistent with Nebuchadnezzar's previous confession to Daniel that Jehovah was "a God of gods and a Lord of kings." But the Babylonian monarch was doubtless a sincere worshiper of many gods, foremost among whom he had learned to reckon the God of the Hebrews. Just at the present moment, however, his own glory and that of the Babylonian gods outshone that of all other divinities. So he gave command that whoever would not worship the golden image should be cast into a "burning fiery furnace." Daniel's three friends, whom he had placed over the province of Babylon, did not worship this image, and when their disobedience was reported to the king, and a second opportunity was given them, they flatly refused. So they were cast into the furnace. But the fire did not injure them; it only loosened their bonds, while it slew their executioners. The king saw with terror the "form of a fourth," like a son of the gods, walking in the furnace with the liberated men. This ends our lesson; but the remainder of the chapter tells of the ready homage paid by the king to the God of the Hebrews, and his command to all the people on pain of death to reverence this God.

Verse 13. Then. After complaint had been made by certain Chaldeans that Shadrach, Meshach, and Abed-nego disobeyed the king's commands. The date of this incident is not certain, but from the context it is evident that the story stands in its proper chronological position. **Rage and fury.** To encounter disobedience from a courtier was a new experience for Nebuchadnezzar. But (1) *People who assume to govern others should themselves be self-controlled.* **Shadrach, Meshach, and Abed-nego.** Three young Hebrews whose names had been changed by Nebuchadnezzar from Hananiah, Michael, and Azariah. They were at this time in the prime of life. See their record in the first three chapters of Daniel. (2) *Eminent virtue and success often lead to envy and malice.* They had risen to honor at the royal court in companionship with Daniel, whose absence from this story we cannot help noticing as strange. We may assume that either he was not present on this occasion, or, being present, his refusal to bow to the image was not informed against because of the high favor in which he stood with the sovereign.

14. Is it true, etc. The entire sentence probably means, "Are you designedly disobeying my gods, O Shadrach, Meshach, and Abed-nego?" (3) *Aggressive virtue cannot be kept secret.* (4) *The true Christian dare not bow down to any "golden image" of this world's worship.*

15. The musical instruments mentioned in this verse are noted at length in our article on "Nebuchadnezzar's Orchestra," page 286. The **cornet** and **flute** were wind instruments, the first having been developed from a horn, and the second having been developed from a perforated reed. Our modern cornet and flute, while doubtless differing widely from those of Nebuchadnezzar's time, represent a still further development from the same beginnings. The **harp, sackbut,** and **psaltery** were stringed instruments. What is here called a **dulcimer** it is impossible to positively identify. **The image.** This was three-score cubits in height and six in breadth, made in human likeness, probably the figure of a man mounted on a high pedestal. It was golden, at least on its exterior. It may or may not have been an idol; not improbably it was a figure of Belmerodach; but at all events "worship" of it was so intertwined with idolatry that conscientious Israelites were bound to refuse. Herodotus, about a century after this, says that he saw in Babylon a statue of gold eighteen feet high. A mound called El Mokattat has been discovered in the south-south-eastern portion of the ruins which represent Babylon—that portion which is known by explorers as Dura—which is very probably the remains of the golden statue mentioned in this lesson. **Burning fiery furnace.** Cruelty is indigenous in the East; a new crop of it has appeared in every year of history. A Ninevite pict-

ure shows two men being burned alive, and cases are spoken of in Persian history where men were roasted over a slow fire, and others cast into heated ovens. Bad as this, however, has been done in so-called Christian lands. This furnace was probably built of brick, with an opening at the top and a door at the mouth below. The doomed men were thrown down upon the bed of burning coals from above. **Who is that God.** Every body in that day trusted in some God. The worst sinners were religious, after a fashion. Nebuchadnezzar in his impious wrath ranks his power with that of the gods, and challenges his disobedient officers to bring forward a deity able to frustrate his will. (5) *Pride and vanity are the foundation of many crimes and sins.*

16. O Nebuchadnezzar. To address the king directly by his name was contrary to all courtly usage, but in their intensity of feeling forms of etiquette had slipped from these three Hebrews and Nebuchadnezzar just as their clothing might slip from them in a hand-to-hand encounter. There was no king now, no Hebrew courtiers; only two groups of men in desperate antagonism. **We are not careful.** "We have no need;" there is no use to talk any further; your mind is settled, so is ours. (6) *A conscientious man must stand for the right whether he foresees success or not.*

17. If it be so. If worst comes to worst. **Our God.** Jehovah of Israel. **Is able to deliver us.** The meaning is rather that God is sufficiently righteous to work deliverance. (7) *God sometimes saves from trouble; sometimes in trouble.*

18. But if not. Whether God believed them or not, their purpose was unalterable. These men were not sure of a miracle, they simply saw their duty and proposed to do it. (8) *In emergency God's people should rely upon his power and faithfulness.*

19. Full of fury. The king could not see the rightfulness of their position; but he could not help seeing their unprecedented effrontery. **The form of his visage was changed.** An effect that violent passion always produces. **One seven times more.** This phrase was used as we now use "ten times as large," to indicate indefinite multiplication.

20. The most mighty men. The task of throwing these victims into the fire was dangerous; hence the strongest soldiers were selected. **His army.** His body-guard.

21. These men. The three Hebrews. **Bound in their coats.** Still dressed in their robes of state. For **coats** read "flowing trousers;" garments somewhat like a Zouave's trousers; for **hosen** read "under-clothing" or "inner tunics;" and for **hats** read "outer robes." The ancient Eastern languages are scarce of generic words;

hence this particularization of details of dress where a modern writer would use one comprehensive phrase. This fact is worth being held in mind by every one who would intelligently read the Scripture. The clothing would naturally make the doomed men all the more inflammable, and their destruction seem inevitable.

22. Urgent. Sharp, violent. **Exceeding hot.** The fire had been stirred up to its utmost intensity. **Slew those men that took up.** No sooner did the officers remove the covering from the roof of the furnace than the pent-up flames burst forth in fury and caught the executioners before they could escape. Had both soldiers and Hebrews perished, or had both escaped, the supernatural character of the event would not have been plain. The first result was to have been expected; the second might persuade spectators that the entire proceeding was a sham or theatrical device; but when the young men live in the fiery depth at whose edge the mighty men are slain, the hand of God is revealed.

23. Into the midst. It is worth the while of every teacher to read "the song" said to have been sung by these "three holy children" at this moment. It is to be found in the Apocrypha of our English Bible. It contains no evidence of inspiration, but is of great interest, and may be well used as an illustration of this lesson. (9) *Our severest misfortunes and sufferings are no proof that we are on the wrong side.*

24. Astonished. Astonished. **Rose up.** His dignity was submerged in amazement. **Did not we.** The plural of royalty. Nebuchadnezzar

was so wonder-struck that he doubted the accuracy of his memory. **True, O king.** Five minutes before if the king had asked these counselors any question of state they would doubtless have poured out a stream of advice as profuse as the Euphrates (and perhaps as muddy); but by this miracle their intellects are thrown endwise. For once they have nothing to say.

25. Four men loose. Rather, "walking loose." For not every witness of divine truth are the laws of nature suspended. Many a man as good as these has been permitted to burn to death unrelieved, for the sake of God's truth, without any supernatural fourth to turn the heat of the flames into a delight. (10) *God does not always work miracles; in some ages his cause needs evidences, in another age it needs exemplars.* (11) *In some cases God gives supernatural environments, in others supernatural characters.* Note the second "Thought for Young People." **Walking in the midst of the fire.** The burning coals are soft to their tread as the nap of a Turkish rug. **No hurt.** God keeps in "perfect peace" those whose minds are stayed on him. He does not always, as in this case, keep their bodies in perfect peace also; but if a man is ever deeply disturbed so that his confidence in the ultimate triumph of God, and of himself too, is shaken, it is due to his measurable distrust of God. (12) *Perfect faith brings perfect peace.*

Form. Aspect. Son of God. A son of the gods. Nebuchadnezzar refers simply to a supernatural appearance; what it represented he did not know. (13) *Those who suffer for Christ shall have his presence with them.*

CRITICAL NOTES.

BY PROFESSOR M. S. TERRY, D. D.

Verse 14. Is it true. Rather as margin and Revised Version, "Is it of purpose?" The king's question implies an evil purpose on their part, as if he would say: Is it a studied offensive and contemptuous design of yours to show contempt for my gods and the image which I have erected?

15. Cornet. So called because made of horn, or in shape like a horn. The Chaldee word here used and its Hebrew cognate mean a "horn." **Flute.** The Chaldee word is from a root that means to "whistle," and seems to have passed over into the Greek language in the word *syminx*, a "pipe," such as shepherds often used. **Harp.** The word so rendered seems to be the same as the Greek *kitharis*, or *kithara*, a stringed instrument designed to be played with the fingers. **The Sackbut.** Chaldee *sabka*, Greek *sambuke*, seems to denote some other stringed instrument, but precisely of what character and form it is now impossible to tell. It appears to have been in use among the Phenicians, the Parthians, and other ancient nations. **Psaltery.** This word is writ-

ten *pesanterin* in the Chaldee, and is undoubtedly the same as the Greek *psalterion*, a stringed instrument to be played upon with the fingers of both hands. **Dulcimer.** The Chaldee word is *symponia*, evidently the same as the Greek word *symphonia*. But the particular kind of instrument intended is not certain. It is most commonly explained to mean a kind of "bag-pipe," which consists "of two pipes which are passed through a leathern bag, from which their ends protrude equally above and below; the lower of which pipes, when played with the fingers like a flute, emits in screaming tones the sounds breathed into the upper, and increased in force by passing through the bag."—Zöckler.

One of the principal critical arguments against the genuineness of the Book of Daniel is based upon the names of several of these musical instruments. They are so conspicuously of Greek derivation that it is argued the author must have written during the Greek domination of the Orient, after the days of Alexander. The one suf-

icient answer to this argument is that the names of musical instruments would travel wherever the instruments were carried, and it would have been passing strange if in all the commerce and conquests of the old Assyrian and Babylonian times no musical instruments of Greek and Egyptian origin, as well as those of other nations and lands, had been carried into Babylon and adjacent regions. This hypothesis being so reasonable, no valid argument touching the date and authorship of a book like this can be based on the occurrence of such words therein.

16. We are not careful. Revised Version, "we have no need;" or, "we have no necessity to answer." There is an emphasis on the pronoun "we," as if it were written: "We on our part" feel no necessity to return answer; God himself will answer for us.

17. If it be so. The Chaldee word for "if" is like the Hebrew word for "behold," and some translate it here as the Revised margin, "Behold, our God," etc. But it is rather the conditional particle, and co-ordinate with the "if not" of the next verse.

19. Form of his visage was changed. A graphic representation of sudden passion showing itself on the face. The king lost all self-control in the presence of what seemed to him the highest impudence.

20. Most mighty men. The Chaldee idiom is, literally, "men, men of might." Reference to strong men of his bodyguard, men of notable physical strength as well as prominent in his army.

21. Coats . . . hosen . . . hats . . . garments. The last is the common word for clothing, and applies to all kinds of garments, but the precise meaning of the three other words is not so clear. The Chaldee words are *sarbal*, *pattish* and *carbela*. The first some explain as "trousers," others as "mantle" or "cloak," but as the description seems to proceed from inner to outer clothing, the Revised Version more properly translates it by "hosen," under-garments, close fitting to the legs and feet. The *pattish*, or *petesh*, is best explained as the "tunic," a fine undergarment worn as a wrap about the upper part of the body. The *carbela* was not a "hat," or "turban," as often translated, but the outer garment like the "mantle." The three men were bound in their court-clothes, just as they appeared before the king, in drawers, tunic, and long loose robe thrown over all, and were hurled into the furnace.

25. He answered. The language of the king is peculiarly forcible, and expressive of mingled excitement and awe. Literally, "Ha! I see men, four, unbound, walking in the midst of the fire, and hurt there is not in them, and the aspect

of him, of the fourth, is like to a son of the gods." He speaks in accord with Babylonian mythology, according to which Bel and Mylitta had begotten sons. In verse 28 the king speaks of this son of the gods as an "angel," or messenger of the God of the Hebrews.

The Lesson Council.

Question 1. *What was the idea in the mind of Nebuchadnezzar with regard to the Son of God?*

Not that he recognized the person of the Messiah, and identified him as the third person in the adorable Trinity, thus even outrunning the Jews, who at this time, it would seem, were in no wise accustomed to so entitle him. The Revised Version is sustained by the Chaldee, the Syriac, the Greek, and the Vulgate. Heathen writers often recognize their gods as appearing in human form; and no doubt Nebuchadnezzar recognized this as some such celestial appearance. Indeed, he quite so explains himself in verse 28. He doubtless thought it was some angelic being, thus come down for the protection of these devoted worshippers of Jehovah.—*Rev. C. H. Stocking, D.D., Duluth, Minn.*

Nebuchadnezzar speaks of him in the twenty-fifth verse as one of "four men;" in the last clause he really calls him "a son of the gods;" and in the twenty-eighth verse he calls him an angel. The idolatrous king doubtless held this notion, common to all heathen mythology, that the sons of deities were powerful beings, sent frequently for the defense of mankind. But as intelligent heathen believed that angels were beings of a high order of power, and as the king speaks of this personage as an angel of deliverance, the weight of evidence appears to be that Nebuchadnezzar believed this "form of the fourth" to be a celestial delegate, sent to relieve the distress he himself had caused.—*Rev. W. E. Reynolds, Belleville, N. Y.*

Nebuchadnezzar could only think of Elohim as one among many gods. The godlike being whom he saw in the furnace terrified him as the supernatural deliverer sent by the God of the Hebrews in accordance with their words (verse 17). He says only what a heathen would say, "The appearance of the fourth is like a son of the gods." He could not then nor afterward have the Christian conception of the Son of God. The Hebrews themselves could not have it. This miracle merely changed the king's mind as to the rank of Elohim, and the decree recognized him not as the only true God, but as the highest of the gods.—*Rev. J. A. Story, Madisonville, O.*

The received version renders, "the Son of God;" the Revised Version, "a son of the gods."

The latter translates the Hebrew better, but does not better represent Nebuchadnezzar's mind. Daniel had repeatedly proclaimed to him "the God of heaven," and the king had responded, "Your God is the God of gods." The three Hebrews had said, "Our God is able to deliver us." Now the astounded king, recognizing "the fourth" as the representative of their God, confusedly exclaims "a son of the gods," but more nearly means "the Son of God" or "a son of the true God," as his words immediately following evince.—*Rev. Crandall J. North, Brooklyn, N. Y.*

We cannot suppose that this heathen king used the term in a Jewish sense, and certainly not in the Christian sense. Bar ("son") was also a name of the god Adar, or Nin, called son of the god Belimrod; he was the god of fire, also the "Lord of the brave" (*Bautinson's Ancient Monarchies*), and therefore would be suggested to the mind of the king as the companion of these brave men in their fiery trial. But it is more likely that he used the term "son of the gods" to indicate a supernatural person.—*Rev. D. F. Pierce, Ilion, N. Y.*

Analytical and Biblical Outline. The Three Young Men.

I. BEFORE THE KING.

- 1. Courage.** "Not careful." v. 16.
"Take no thought." Matt. 10. 19.
"Fear not them which kill." Matt. 10. 28.
- 2. Faith.** "Our God... will." v. 17.
"Have faith in God." Mark 11. 22, 23.
"Casting all your care." 1 Pet. 5. 7.
- 3. Fidelity.** "But if not." v. 18.
"No man should be moved." 1 Thess. 3. 3.
"Ready... also to die." Acts 21. 13.

II. IN THE FIRE.

- 1. Danger.** "Exceeding hot." v. 21, 22.
"The fiery trial." 1 Pet. 4. 12.
"More precious than gold." 1 Pet. 1. 7.
- 2. Safety.** "Walking in fire." v. 25.
"They shall never perish." John 10. 27, 28.
"Not a hair... perish." Luke 21. 18.
- 3. Companionship.** "The fourth." v. 25.
"I will be with thee." Isa. 43. 2.
"The Lord stood with me." 2 Tim. 4. 17.

Thoughts for Young People.

1. "Sin turned Eden into a furnace; holiness turned Babylon's furnace into an Eden." Sin and misery are inalienably joined; godliness and happiness never dwell apart. Milton has made Satan utter the anguish of every self-conscious wicked heart in his exclamation: "Which way I fly is hell; myself am hell." While a true Christian experience

"Makes the rough paths of peevish nature even,
And opens in the breast a little heaven."

2. God's cause at long intervals has needed miracles; in exigencies it has needed martyrs; always it needs manliness.

3. God always rewards those who live according to principle. There are no surroundings, matter how densely evil, amid which it is not possible to serve God; and whatever fire calamity may follow, God may be trusted eventually to reward his servants' faithfulness with such lavish honors and delights as eye has not seen nor ear heard nor the heart of man conceived.

4. Compare the few sacrifices made by us in serving God with those of the "three Hebrew children," and how slight our trials seem. Let us be faithful in "that which is little;" enacting with the loftiest principle the most humble and humdrum duties of life.

Lesson Word-Pictures.

BY REV. E. A. RAND.

That is an awful furnace.

How it flames and crackles and roars!

There must be a dragon in the furnace. Its many tongues are the sharp-pointed, yellow flames that reach out and lick up the fuel and hiss for more. Its eyes, with a hellish glare, are looking out at every crack. Its claws are the fiery red embers thrust out of the ashes. It would be a terrible fate to fall into that dragon's burning clutch.

But there is something more awful than the furnace. It is the cruel anger of the great, rough, trampling crowd massed before the furnace. Death in the furnace would be speedy. Death by the mob would be lingering, a prolonged agony, a tearing of limb from limb. Mobs are cruel, unreasoning. This, too, is idolatrous. Those three Hebrews, who are not idolaters, know all these things. How the mob would throw itself upon them and mutilate and torture them! This is the thing more awful than the furnace.

No!

There is something beyond it in its terror. It is the face of the king. How flushed and furious it is! He is angry with the three Hebrews. They will not bow down before his golden image. If he commanded, a word from him would be the breath shooting them as by a hurricane into the furnace. A word from him would multiply their agonies beyond any the mob could inflict. The face of the king is the more awful thing.

No.

What is it then?

It is SIN.

That is the more awful thing.

That is more to be dreaded than the dragon in the furnace, the king on the throne, or the mob on the plain.

To bow down to that image Nebuchadnezzar has set up is disobedience to God.

How can they consent to it?

They stand in greater fear of that than any hot, ravenous fire, than all the murderous eyes of the mob hatefully staring at them, or the face of the king like a furnace-door. How can they disobey God? And he, too, their loving Father, so unweariedly kind, so pitying and tender! They cannot grieve him.

They tell Nebuchadnezzar so.

"We will not serve thy gods!"

O, how angry the king is then!

He fumes and sputters, and grows redder and redder.

Let them heat the furnace "one seven times more than it is wont."

And the old dragon turns over and twists about in glee, and its eyes burn deeper and its tongues are sharper and its claws are redder. It is going soon to have some fuel, it seems to say, that will be worth consuming. You almost hear its chuckle. And here comes the fuel!

Three men are swathed in clothing, tied and bound till they look like logs, and like logs from the forest they are pitched into the dragon's red mouth! But, O, their faces are turned toward the sky as they go in, and they make their mute pitiful appeal to the great God in heaven. Does he see the prayer that is only a look?

How the dragon-tongues hiss, and would greedily lick up this new fuel.

They even dart out and reach and destroy the bearers of this offering of Nebuchadnezzar's venom.

So hot is it the people fall back in haste.

It is a horrible fire.

Does the king feel it and shrink before it?

For look!

What is the matter with Nebuchadnezzar?

A strange awe is in his face.

He is excitedly pointing at something. They say Nebuchadnezzar has strange fits. Is one affecting him now? He still points. His face is white. He can hardly speak. He leaves his seat. He approaches his counselors. Pointing at the smoking, roaring, flaming furnace, he asks, "Did not we cast three men bound into the midst of the fire?"

"True, O king!"

In hoarse, hollow, trembling tones he cries, "Lo, I see four men loose walking!"

Yes, all can see one—two—three—four, standing in the fire, walking unharmed!

And the king's voice is deeper in its awe, and his eyes more staring in their wonder, when he gasps, "And the form of the fourth is—like—the—Son of God!"

O vision of the furnace!

What triumph is lighted up by the furnace-glare!

The mob is harmless.

The king is powerless.

The dragon is dead.

God reigns!

Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

—Nebuchadnezzar's image was seventy-five feet high and nine feet in breadth. The great Buddhist image of Diabutz in Japan is also seventy-five feet high and is twelve feet across the shoulders. Its interior forms a temple. This, however, is bronze, while Nebuchadnezzar's was gold. There is a large temple in Benares, India, the exterior of which is covered with plates of solid gold. In some instances in India the priests had deposited in the body of the idols diamonds and other precious stones and gold till on their destruction they were found to contain fabulous fortunes.

—Dr. Pentecost writes annually a volume on the Sunday-school lessons of the year. The volume for 1892 was prepared in India, where his literary resources were limited. But he says this was more than balanced by the commentary which the land itself furnished on the lesson. The Old Testament, he says, has had a fresh illumination in his mind, "by reason of the Oriental scenes and customs which have been familiar every-day sights of the year. The temples, the groves, the gardens, the dress, and the manners of the people out here are essentially the same as they were in the days of Isaiah and Jeremiah. There are temples on every hill-top and in every grove. Baal-worship, under other names and forms, is the same; the sins and practices of the people are the same as those into which the corrupt kings and people of Israel had fallen at the time these apostles and preachers tenderly besought them to return to the Lord." With these scenes before him he had less need for the books of reference in his library at home.

—The number and independence of deities is very surprising, but is accounted for in part by the localization or other limitation of their power. In Babylonia there were gods over the brick-yards, gods over the canals, gods over those who erected buildings, and over other classes of workmen, as bakers, carpenters, etc. This is still true of the idolatry of the East, some gods having no power beyond a given territory, as certain hills. India claims to have three hundred and thirty-three millions of gods, but these are often limited in this way to certain mountain passes, or lakes, beyond which they have no power.

—The preservation of these Hebrew children is not to be likened to the wonders of past mythologies, nor to the pretended immunity from the effects of fire by the Hindu and other priests who run

through fire unharmed. It is often easy to account for these wonders. In the old Tithian idol-worship, for instance, the priests would walk through flames unharmed. But Captain Blackett, observing that they carried in their hands and waved a certain plant, offered to do the same and did it. It was the Tii plant, which has such marvelous power to subdue the heat from emitted flames. Thus in other cases of so-called wonders among heathen the trick is easily discernible. But the king and the people all knew that this case of the three Hebrews exceeded all the tricks of the magicians as the wonders of Moses did those of the magicians of his day.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 13-19. The pope sent a Dominican bishop to Florence to answer Savonarola's sermon. He reported: "This monk declares that we are licentious sinners, and condemns us! What shall I reply?" "Reward him!" wrote the pope. "Give him a red hat; make a cardinal and friend of him at once!" For three days the bishop plied his arguments, then offered his tempting bribes. "Come to my sermon to-morrow," said the monk, "and you shall hear my reply." He wound up a powerful denunciation with the words, "I will have no other red hat than that of martyrdom, colored with my own blood."—*Newman Hall.*

"Our God whom we serve." On a very cold night a gate-keeper at a railway depot demanded that each passenger show his ticket. Several bitterly complained of the delay and inconvenience. "You are a very unpopular man to-night," said a spectator. "I only care to be popular with one man," he replied, "and that is the superintendent."

"The flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego." When that zealous Protestant, William of Orange, attempted to land at Torbay, England, he was pursued by his enemies. As he sailed down the channel the wind came strongly from the east, turned south as he reached the entrance to the harbor, was calm during disembarkment, and then blew a hurricane which dispersed his pursuers. Pious men believed that the laws of nature had been suspended for the preservation of the liberty and religion of England. Exactly a hundred years before, they said, the Armada, that Spanish fleet of vessels fighting against them, had been scattered by the wrath of God.—*Macaulay.*

Verses 25. A lady had her attention arrested by a continued tapping on the window-pane. Approaching she found a butterfly flying back and forth inside the window, and outside a sparrow pecking and trying to devour the butterfly. The

little insect was perfectly safe, though it may not have felt so. The word of the Lord says: "Fear not, I am thy shield."

"The form of the fourth is like the Son of God." A young miner in the "Black Country" became a Christian. He was at once subjected to fierce persecution. One day when he was in the forge his comrades stripped off his clothing and placed him in front of one of the furnace fires, while they uttered terrible blasphemies and threats. They purposed to keep him there till he swore, but through a friend he was released, after being badly burned. He was so calm through it all that his friend inquired how it could be. "I never before in all my life felt Jesus so near to me," he said.

In the life of Bishop Hannington, of Africa, this incident is given. A company of native young men, belonging to the king's court in Central Africa, in 1885 became Christians secretly. When they declared their faith they were seized, their arms were cut off, and they were bound alive to a scaffolding, under which a fire was made, and so they were slowly burned to death. Their persecutors stood around jeering, and told them to pray now to Jesus Christ, if they thought that he could do any thing to help them. The joyful spirit of the martyrs at once entered into these lads, and together they raised their voices and praised Jesus in the fire, singing till their shriveled tongues refused to form the sound:

"Daily, daily, sing to Jesus,
Sing, my soul, his praises due;
All he does deserves our praises,
And our deep devotion too.
For in deep humiliation
He for us did live below;
Died on Calvary's cross of torture;
Rose to save our souls from woe."

One of the executioners, struck by the extraordinary fortitude of the lads, and their evident faith in another life, came and asked that he also might be taught to pray. A large Christian church was built, and communicants filled it to overflowing. Surely in that furnace fire "the form of the fourth" was plainly seen.

The Teachers' Meeting.

State the earlier names and previous history of these three young men....Relate the facts connected with the golden image, and the events of the lesson....Explain the meaning of "coats," "hosen," "hats," "garments," "furnace," "astonied," "Son of God;" remembering that the meaning of most of these phrases differs in this lesson from their ordinary definition....Mention the elements of character in which these men stand as examples....Give some truths which the lesson teaches concerning God....This is a story which

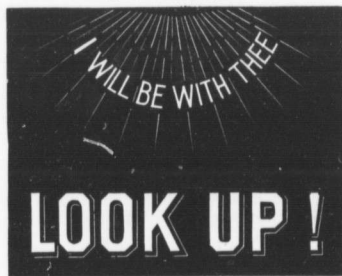
suggests its own plan of teaching. Relate it from the beginning of the chapter, and present the facts distinctly. A series of word-pictures might be given: 1. The great image on the plain. 2. The multitude bowing, while three erect forms are seen. 3. The furious king. 4. The fiery furnace. 5. The "form of the fourth" in the fire. 6. The amazement of the beholders.... In application: 1. The circumstances under which these young men served God, a lesson to us. 2. The characteristics which they displayed, as our example. 3. The great truths that Christ is present with his people in trial, and delivers them from evil, as our comfort.

References.

FREEMAN'S HAND-BOOK. Ver. 5: Cornet, flute, harp, sackbut, psaltery, dulcimer, 590. Ver. 6: The "hour;" burning alive, 591. Ver. 20: The "mighty men," 592. Ver. 21: Various garments, 593.... FOSTER'S CYCLOPEDIA. Prose, 1263, 1636-11232; Poetical, 1566. Ver. 12: Poetical, 3985. Ver. 13: Prose, 8743, 8736. Vers. 16-25: Poetical, 3443. Vers. 16, 17: Prose, 4771, 6895. Ver. 18: Prose, 588, 2300, 8745-8747, 6541, 11435, 11436, 11930, 11932, 11924, 12078, 12326.

Blackboard.

BY J. B. PHIPPS, ESQ.



SUGGESTIONS FOR THE REVIEW.—If the blackboard be a reversible one, draw the design as given above, and then turn the board and write on it two large letters, namely, **C** and **T**. This lesson and the lesson which we will study next Sunday show the value of good character. These young men not only had a reputation, but they had a character to sustain the reputation. Many a man of good reputation fails when his character is tested. Wherein was the character of these young men tested? **ger.** Ask the necessary questions of the school to First, by surrounding circumstances; secondly, by the king's authority; and thirdly, by absolute and develop these three points. How did these show their strength of character? Write opposite the letter **C** these three words: Courage, Conscience,

Confidence, and by questions show the high type of each one as revealed by the test. What was the result of the test? Write opposite the letter **T** the words "Tested," "Tried," "Triumphant," and the combined words will read "Courage Tested," "Conscience Tried," "Confidence Triumphant."

Turn the board. Call the attention of the school to the words "Look Up." Why should we look up? Have some one read Isa. 43. 2. This is a beautiful thought of fellowship with God. Whether in trial or in triumph, in joy or in tribulation, look up to Him who saith, "I will be with thee." If I have fellowship with him he will walk with me even in the fiery furnace.

DIRECTIONS FOR COLORS.—Rays in light yellow; sentence in white; words "Look Up" prominent, blue or red, shaded with white.*

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *Safety in Right-doing.*

Review. How many young princes were chosen by a great king to serve him? How did they show their love for right-doing? Who was the king? Did he serve the true God? Where had the young princes learned to serve God? Could they serve God with heathen people all around them?

Introductory. Pin up a cross cut from gilt paper. Talk about the riches and splendor of the king's court, the king's love of show and power. Tell that Nebuchadnezzar did not believe in the God of heaven, and so his heart was a home for pride and all evil things.

Describe the image that he set up in a great field just outside the city of Babylon. It looked something like an image of a very tall man—only taller than any man that ever lived. It shone in the sun, for it was all covered with gold. [Excite curiosity as to the king's object in setting it up.] What did we say had a home in King Nebuchadnezzar's heart? Yes, "Pride" is one of the evil things. See, I will print the word in this heart, which we will think of as a picture of the king's heart. Shall I make the word small or large? Yes, we must make it so large that it will nearly fill the heart! What a bad thing it is to have such a heart; for pride always comes from Satan—never from God! Can you think of some bad thing pride makes us do? [Help children to think of some childish ways in which it is expressed.] Shall I tell you what it made the King do? It made him set up this great, costly image to make people think about him, and talk about him. It made him want to make people think as he did, and do as he did. It made him get angry when any one refused to do as he told them. [Pin up a sword cut from paper.]

* For additional blackboard illustrations and notes see page 325.

What does a sword make you think of? Yes, of war. Nebuchadnezzar was a great soldier. He had conquered people of other countries, who had gods of their own. Now, he said, they must all come and worship his God!

Among the officers who came at the king's command to the place where the great golden image stood were Daniel's three friends. Do you think they would worship the image? Why not? They worshiped the God who made all men, and they could not bow down to this image made by men's hands.

The Lesson Story. The king had said that if any one refused to bow down to his god that one should be thrown into a furnace of fire. The young men knew he had said this, but they were more afraid to do wrong than to be burned alive. How angry the king was when he was told that three men would not obey him! [Teach their names, and describe the king's interview with them, his order that the furnace should be made seven times hotter than ever before, and the young men be tied and thrown into it.]

How do you think they would talk to the king? Would they beg him to spare their lives—to give them another chance? No; this is what they said:

[Print "Able to deliver," in large letters.] Who is stronger than the most powerful king? [Tell story of a child in a burning house, who hears papa calling, "I will save you," and feels safe.] The young men knew that God was strong enough to save them from the fire. [Call for Golden Text, and tell that this is God's promise to us as well as to them.]



But these brave men did not know that God would certainly save them from the death of their bodies. They were sure that he would do just right. [Speak of Christian martyrs, and why God allows such things. Print, "We will not," and tell that even though they must die they would not do wrong.] They would have been happier to lose their lives doing right than to keep them doing wrong.

[Picture the king's fear when he saw four men unhurt in the flames, the faithful young men coming out of the fire, the people gathering around, wondering, questioning.] Do you not think they would believe that the God of Israel was a mighty God?

Lessons for us. Print "Fire" in large red letters. Tell of some kinds of fire children are called to bear, such as telling truth when punishment is sure to follow; being called a coward for refusing to fight, choosing to do right at any cost.

The Golden Text is a sweet promise in all such

times of temptation. It tells us that no pain we may suffer will really harm us, if we do right. Sing "Dare to do right; dare to be true."

OPTIONAL HYMNS.

NO. 1.

Heavenly Father, we adore thee.
Within God's temple now we meet.
There is no name so sweet on earth,
Love divine, all love excelling.
Fear not! God is thy shield.
Stand up, stand up for Jesus.

NO. 2.

Unknown waves before me roll.
Heavenly Father, send thy blessing.
O, glorious promises of God.
He has come!
O, sometimes the shadows are deep.
Vain, delusive world, adieu.

The Lesson Catechism.

[For the entire school.]

1. What three men were brought before Nebuchadnezzar? **Shadrach, Meshach, and Abed-nego.**

2. What had he ordered them to do? **To worship the golden image.**

3. What did they say? **"We will not serve thy gods."**

4. How did Nebuchadnezzar order them to be punished? **To be thrown into the fiery furnace.**

5. What does the GOLDEN TEXT say? **"When thou walkest through,"** etc.

6. What happened? **The executioners were killed, but the three Hebrew children were saved.**

7. Who walked with them? **A fourth, like the Son of God.**

CATECHISM QUESTION.

25. What is entire sanctification?

Entire sanctification is the state in which the heart is cleansed from all unrighteousness, in which God is loved with all our heart and mind and soul and strength, and our neighbor as ourselves.

The God of peace Himself sanctify you wholly. 1 Thessalonians v. 22.

B. C. 537 (?).]

LESSON XI. THE DEN OF LIONS.

[June 12.]

GOLDEN TEXT. No manner of hurt was found upon him, because he believed in his God. Dan. 6. 23.

Authorized Version.

Dan. 6. 16-28. [*Commit to memory verses 19-22.*]

16 Then the king commanded, and they brought Dan'i-el, and cast him into the den of lions. Now the king spake and said unto Dan'i-el, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Dan'i-el.

18 Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Dan'i-el; and the king spake and said to Dan'i-el, O Dan'i-el, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Dan'i-el unto the king, O king, live forever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Dan'i-el up out of the den. So Dan'i-el was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Dan'i-el, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Da-ri-us wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Dan'i-el: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Dan'i-el from the power of the lions.

28 So this Dan'i-el prospered in the reign of Da-ri-us, and in the reign of Cy-rus the Per-sian.

Revised Version.

- 16 Then the king commanded, and they brought Dan'i-el, and cast him into the den of lions. Now the king spake and said unto Dan'i-el, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Dan'i-el. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Dan'i-el, he cried with a lamentable voice: the king spake and said to Dan'i-el, O Dan'i-el, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Dan'i-el unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Dan'i-el up out of the den. So Dan'i-el was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. And the king commanded, and they brought those men which had accused Dan'i-el, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.
- 25 Then king Da-ri-us wrote unto all the people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Dan'i-el: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end: he delivereth and rescueth, and he worketh signs and wonders in heaven and in earth; who hath delivered Dan'i-el from the power of the lions. So this Dan'i-el prospered in the reign of Da-ri-us, and in the reign of Cy-rus the Per-sian.

TIME.—About B. C. 537 (?). **RULER.**—Darius the Mede. **DOCTRINAL SUGGESTION.**—The omnipotence of God.

HOME READINGS.

M. The den of lions. Dan. 6. 16-23.
Zu. The conspiracy. Dan. 6. 1-9.

- W. Daniel's courage. Dan. 6, 10-15.
 7A. Prayer toward Jerusalem. 1 Kings 8, 44-50.
 F. Fidelity. Mark 8, 34-38.
 S. Thanksgiving. Psa. 66, 8-20.
 S. Through faith. Heb. 11, 32-40.

LESSON HYMNS.

No. 142, New Canadian Hymnal.

Jesus, my strength, my hope.

No. 139, New Canadian Hymnal.

Jesus, thy Blood and Righteousness.

No. 138, New Canadian Hymnal.

My hope is built on nothing less

DOMINION HYMNAL.

Hymns, Nos 103, 102, 107.

QUESTIONS FOR SENIOR STUDENTS.

1. **Doom**, v. 16, 17.

- What law had been made by Darius?
 Who persuaded him to make this law?
 How did Daniel disobey it?
 What accusation was brought against him?
 How was Daniel's fate made sure? (Ver. 16.)
 What does this show concerning bad counsels?
 What did the king say to Daniel?
 How was the mouth of the den closed?
 Mention a peculiarity of the laws of the Medes and Persians.

2. **Distress**, v. 18-20.

- Whom should we expect to find near us in our hours of distress?
 Which was the more distressed, Daniel or Darius?
 How was the king's distress shown?
 What did he do in the morning?
 What did he say to Daniel?
 Had Darius true faith in God?

3. **Deliverance**, v. 21-28.

- Was there any answer to the king from the lions' den?
 What had God done for Daniel?
 Why did God preserve him? (Ver. 23.)
 What cruel command did the king now give?
 Was Daniel injured by his enemies?
 What decree did Darius issue?
 What did Darius say concerning God?
 What are some of the victories of faith in Heb. 11, 33-35?
 May we have the rewards of faith? (Heb. 11, 40.)

Practical Teachings.

Where in this lesson do we learn—

1. That he who yields to evil counsels will regret it?
2. That he who opposes God's purpose will fail?
3. That he who obeys God is safe?
4. That evil frequently recoils upon its designers?

5. That a guilty conscience destroys peace of mind?

Hints for Home Study.

Find two or three incidents in Bible history of misery in palaces.

Find two or three incidents in Bible history of supernatural joy in prisons.

Can you find as an illustration of this lesson any case in church history where great work has been done for Christ from within prison walls?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Doom**, v. 16, 17.

- What doom befell Daniel?
 What taunt did the king utter?
 How was the lions' den made secure?
 Why was the stone sealed?
 What other instance of sealing a stone can you recall? (Matt. 27, 66.)

2. **Distress**, v. 18-20.

- How did the king pass the night?
 What did he do early in the morning?
 To whom did he call out?
 What did he say?
 What says Peter about God's power to deliver? (2 Pet. 2, 9.)

3. **Deliverance**, v. 21-28.

- To whom did Daniel ascribe his safety?
 Why had the Lord kept him?
 How was the king affected by the reply?
 What command did he at once give?
 How much was Daniel injured?
 What order was given concerning Daniel's accusers?
 What fate befell them?
 What decree did the king issue?
 What reason did he give?
 During whose reign did Daniel continue to prosper?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That wrong-doing destroys one's peace?
2. That right-doing insures God's favor?
3. That it is safe to trust God?

Home Work for Young Bereans.

Find the names of the despotic kings who sought to interfere with the worship of the true God.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who was now King of Babylon? **Darius**.
 Who had a very high place in his kingdom?
Daniel.
 Who were jealous of Daniel? **Some wicked men**.
 What did they know of him? **That he prayed to God**.
 What did they get the king to do? **Make a new law**.

What did this law forbid? **Praying to any but the king.**

For how long a time? **For thirty days.**

Into what would one be thrown who broke this law? **Into the den of lions.**

What did Daniel do? **He went on praying.**

Who was in great trouble? **The king.**

What wrong had he done? **He had made a wicked law.**

Where did he go early in the morning? **To the den of lions.**

What did he find? **That Daniel was safe.**

Who did Daniel say had shut the lions' mouths? **His God.**

Who were thrown to the lions by the king's order? **Daniel's enemies.**

What did the king command his people to do? **To fear Daniel's God.**

Words with Little People.

Daniel seemed to be in danger. He was really safe, because he believed in God.

Does poverty, sickness, trouble seem a danger? We are safe if we believe Daniel's God.

Whisper Promise.

"He will deliver thee."

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Babylon had been conquered by Cyrus. Over it Darius the Mede now reigned. Daniel, venerable for his age, his wisdom, and his godliness, was still a trusted counselor near the throne. The Hebrews, after the first acute sorrows of their exile, had greatly prospered. Their seventy years of suffering were almost past; their religion was tolerated and even encouraged by their conquerors, and they looked forward to a speedy return to their father-land. Into the very midst of their prosperity there came like a thunderbolt Darius's insane decree that for a month no one should ask any favor of god or man, except of the king only, on peril of being thrown into a den of lions. Daniel heard of the decree, but he prayed publicly and privately just as he had done before. His disobedience was promptly reported to the king, for the decree itself was the result of a plot on the part of his jealous enemies. The king sought in vain to set aside the wicked law he had himself made, but was compelled, with much pain of mind, to send Daniel to the den of lions. He sought to comfort the man whom he thus wickedly condemned. Then all night long he sat in sorrow fasting, while Daniel remained without terror in his stony prison. When early in the morning the king came to inquire about Daniel, the aged prophet was able to report that God had sent his angel to shut the lions' mouths. Darius, who the day before had not dared to assert himself, now, sustained by this miraculous interposition, condemned to death the men who had accused Daniel, and punished even their families, while all the world was ordered by him to tremble and fear the God of Daniel.

Verse 16. The king. Darius, a subject-king who reigned in Babylon after Cyrus's conquest of that city. Whether he was the same as Cyaxares, the conqueror's uncle, or Astyages, whom Cyrus had practically dethroned, but who seems to have been allowed to retain royal honors, is uncertain. **Commanded.** If this command was uttered its kingly character was doubtless emphasized by crown and scepter and all the royal equipage; if it was written, the royal seal marked its kingly source; but Darius in issuing it must have felt more like a slave than a king. He had been inveigled into this cruel and senseless act by a set of political tricksters, who now pressed upon him the inexorableness of the royal law of the Medes and Persians, and made him fear to repeal his act. **Brought Daniel.** The form that had worn Nebuchadnezzar's costly robes and Belshazzar's gems, emblems of honor, was now bent under eighty years of age, and fettered and shackled like the most degraded prisoner. In the East a sentence is often carried out on the evening of the day in which the accusation is made. **Den of lions.** This is a strange form of punishment;

but as much ingenuity was in olden times devoted to fresh devices for cruelty as is now given to improving our light or our railroad travel. **Whom thou servest continually.** Thus the king bears testimony to the religious character of the man whom he condemns to death. **He will deliver thee.** Better, "May he deliver thee!" (1) *It is startling to note with what simple confidence sinners expect Christians to trust God.*

17. A stone. It was customary to close caverns (whether used as sepulchers or otherwise) by rolling a flat or circular stone, set in a groove, against the entrance, which probably pierced the side of an upright rock. **Sealed.** Probably a cord was stretched across the stone and fastened at each end by a lump of clay, in which was stamped the royal seal. **The signet of his lords.** This seems to have been customary, and if so, it indicates the relatively great strength which the Persian nobles exerted in national affairs. **That the purpose might not be changed.** When the nobles had suggested a decree and the king had issued it their action was regarded as "infallible," and therefore irrevocable.

18. Palace. (2) *Palaces are not always the abodes of peace nor prisons the abode of misery.* **Passed the night.** Doubtless Daniel, with damp rock and hungry lions about him, was happier than Darius amid thrones and cushions. **Fasting.** He rejected his supper; his soul loathed such dainties as Oriental monarchs most affect. **Instruments of music.** Should be translated "dancing girls." **Sleep went.** (3) *A guilty conscience gives a sleepless pillow.*

19. Arose very early. Darius's anxiety to deliver Daniel from the fate he had brought upon him was no secret; the wretchedness of his night would be food for court gossip; and doubtless his early morning journey to the den was eagerly watched by many eyes.

20. Lamentable voice. He could not conceal his emotions. By an inexorable blunder and crime he had forfeited the life of one of his chief state officers and his most trusted friend. **Servant of the living God.** (4) *Godliness gets its recognition even in the den of lions.* **Able to deliver.** This was the only question in the mind of the ignorant Persian king. He had no thought of those larger plans of loving providence which so often permit the righteous to suffer to the end that "a far more exceeding and eternal weight of glory" may be theirs. (5) *That God does not now always rescue his servants from accident or death is no proof that he does not tenderly regard their prayer.*

21. Live forever. The usual form of salutation of a Persian monarch.

22. My God. (6) *A sinner can say "The Lord," but none but a saved soul may claim him as "My God."* The personal appropriation of the friendship of Jehovah by Old Testament worthies is very noticeable and instructive. **Angel.** God's messenger; in what form he came the record does not say, and it would be idle to conjecture. **Shut the lions' mouths.** Not unlikely with spectacular display, for by miracles God has repeatedly impressed men's imaginations. Nevertheless the lions' mouths would be as really shut by God's direct power if their appetites were satiated by natural causes. In our admiration of miraculous manifestations we are in danger of forgetting God's immanent presence in the most ordinary events of

nature. (7) *All preservation FROM trouble and 18c trouble is due to God's love and power. Before him innocency was found in me.* This is a majestic rebuke of the king's injustice. (8) *If one can stand guiltless before God's power it matters comparatively little how he appears before the courts of earth.* **Also before thee, O king.** This means, "You will yourself acknowledge the rectitude of my behavior." The presence of the king at the den's door was such an acknowledgment.

24. Them, their children, and their wives. This horrible custom of inflicting punishment on the innocent relatives of a criminal prevailed in several ancient Eastern nations. It was forbidden by the law of Moses, and to the modern mind is unspeakably unjust and repulsive. **Had the mastery of them.** This is not recorded with any satisfaction because of their fate; but—like the burning of the "mighty men" by the flames of the fiery furnace, while the Hebrews in the furnace escaped without the smell of fire on their garments—this contrast is regarded as an evidence of the miraculous interposition of divine power. (9) *Evil frequently recoils upon its designer.*

25, 26, 27. King Darius wrote. Like Nebuchadnezzar, he is ready to recognize that the Hebrew God surpassed his. But we are not to regard the publishing of such an edict as evidencing any change of heart or even of religious creed. **Tremble and fear.** Darius does not command the substitution of Hebrew worship for the various polytheistic rites which prevailed in his land. He would probably have been unable to enforce such a command as that if made. This is merely a formal public acknowledgment of the reality and power of Jehovah, which, doubtless, Darius felt in his heart. **His dominion shall be even unto the end.** This was probably in Darius's mind a phrase of sincere, though vague, reverence. (10) *We should eagerly make reparation for past wrongs.*

28. Daniel prospered in the reign of Darius. Which lasted for two years. **Cyrus the Persian.** By whose sufferance Darius was now reigning. The last mention of Daniel is in the third year of Cyrus.

CRITICAL NOTES.

Verse 16. Cast him into the den of lions. We are not to suppose that this den was in a distant wilderness or jungle. Rather was it constructed for the royal gardens, in which wild animals were kept; but its size and form cannot be now determined. It was so much of a cage that the king could approach near to it and converse with Daniel therein.

17. Stone was brought. Not more to close the mouth of the den than to bear conspicuously the signet of the king. The seals of Assyrian,

Babylonian, and Persian monarchs have been discovered among the ruins of Oriental palaces, and a device frequently appearing upon them is the figure of a king in the act of killing a lion. The sealing in this case was made doubly emphatic and secure by the signet of the lords as well as that of the king. **That the purpose might not be changed.** The idea is not so much of any purpose, for the word so rendered here means rather the "matter," the "affair," and the Revised Version gives the truer thought, "that nothing might

be changed concerning Daniel." There was to be no change in the situation.

18. Instruments of music. The marginal reading, "table," is derived from several ancient versions which translate the Chaldee word by "food," supposing that the king refused to take any food that night. This thought, however, is already sufficiently expressed by the **fasting**. The original word more likely means "concubines," or, perhaps, "dancing girls," as the margin of the Revised Version has it. The thought, in any case, is clear that the king abstained that night from all festivity and revelry.

19. Very early in the morning. The original is very expressive, "in the dawn, in the daybreak;" that is, at the glimmer of the dawn.

22. Sent his angel. Note the identity of the doctrine with that of Nebuchadnezzar in chap. 3. 28.

23. Because he believed. The Revised Version is hardly any improvement on this in substituting "had trusted" for "believed." The teaching clearly is that it was the prophet's faith in God that saved him.

25. Peoples . . . nations . . . languages . . . in all the earth. Note here the wide dominion implied. This is no decree of a "petty chief," with limited jurisdiction, but in all essentials like that of Nebuchadnezzar in chap. 3. 20; 4. 1. Here is evidence that the author of this book regarded the rule of "Darius the Mede" as co-ordinate with that of the other great monarchs under whom Daniel held office.

DARIUS THE MEDE.

A question of criticism and of history attaches to the name of the Median king mentioned in this chapter of Daniel. According to the historians Herodotus and Ctesias, the Median Empire ended with Astyages, and there is no evidence of any Mede or any one else ruling the empire of the East between Astyages and Cyrus. Various attempts have been made to account for this discrepancy, which the student must look into the large encyclopedias, Bible dictionaries, and commentaries to find in detail. Our space allows only the following remarks:

1. The ancient historians did not record all facts of note, and they disagree in their accounts of Cyrus. According to Herodotus he was a grandson of Astyages, but according to Ctesias there was no relation between these monarchs.

2. A scholium to Aristophanes, speaking of the Persian coins called *Daries*, says they derived their name "not from Darius the father of Xerxes, but from a certain other more ancient king of that name." History knows no Persian Darius older than the father of Xerxes.

3. The comparatively recent light thrown on Belshazzar shows the accuracy of Daniel's statements,

and the folly of supposing that current ancient history has recorded all the events of importance. For years and years it was stontly asserted that history knew nothing of Belshazzar, but clearly stated that Nabonadius was King of Babylon when that city was taken. He was not in the city at the time of its capture, but had escaped to Borsippa, where he subsequently surrendered to Cyrus, and received honorable treatment from the conqueror. The mystery was most happily solved when, in 1854, Sir Henry Rawlinson discovered in the Euphrates valley a cylinder inscribed with memorials of Nabonadius, and stating that his eldest son, "Bilsharuzur," was associated with him in the kingdom. So an ancient monument, accidentally discovered, reveals what was unknown for over two thousand years except in the Book of Daniel.

4. These facts, in the absence of monumental testimony, warrant the hypothesis that when Cyrus defeated the Medes he adopted a liberal policy and pacific diplomacy with them, and, upon the fall of Babylon, placed the government in the hands of a certain "Darius, son of Ahasuerus, of the seed of the Medes" (chap. 9. 1), while he pursued his career of conquest in the far West. This stroke of policy gave prominence to the Medes, secured their favor, allowed money to be coined in the name of Darius, and issued decrees as "laws of the Medes and Persians," thus giving prominence and honor to the conquered nation. This hypothesis has some confirmation in the expression of chap. v. 31, that "Darius the Mede received the kingdom."

The Lesson Council.

Question 2. *Why should God's servants be miraculously preserved from death in Bible times and not during the Reformation and in persecutions in our own times in heathen lands?*

These must take their place with all other miracles of the Bible. The Bible is the revelation of God's redemptive plan for man, as such miracles and prophecy are its credentials. When the plan from its initial to its final consummation in glory was fully revealed all need of miracles as credentials ceased. Wonders wrought by divine providence may still occur, but they are not miracles in the above sense.—*Rev. D. F. Pierce.*

Miracles are God's workings outside the ordinary course of nature for the authentication of some divine message or messenger. In the fulfillment of God's gracious purpose of human redemption the Redeemer must come of some family and nation. Abraham and his seed, the Jews, were chosen. To prepare these, and through them the world, for the reception of Christ and his Gospel was the object of miracles performed. Christ having come, and having been proved to be the Son of God, the Gospel published with like divine authority, and

the dispensation of the Spirit ushered in, what need of further miracles in the physical and objective form?—*Rev. C. H. Stocking, D.D.*

Bible times were Bible-making times. God's servants were his only instruments in revelation. They declared the truth as he imparted it. By miracle he sanctioned and completed their message. His providential dealing with them was an important factor in incarnating his truth—making the Bible. By their miraculous preservation, or by their martyrdom, the truth was attested. God used either method as it facilitated revelation. The Bible completed, miracles ceased. With the written word, the Holy Spirit, and numberless experimental Christians the present dispensation, without miracles, is adequately equipped for saving the world.—*Rev. Crandall J. North.*

Miracles are not wrought to reveal God's mercy, but to accredit his inspired message. That message believed transforms the world. This transformation is a continuous miracle, infinitely greater in itself and in its faith-producing power than all the physical miracles of Bible times. The lesser prepared the way for the greater, keeping alive spiritual expectation. God's power is the same to-day as in the past, and the supernatural is rational, but the purpose of physical miracles has been accomplished in the founding of Christ's kingdom. Holy living and triumphant dying for the cause of Christ do more for the spread of his truth than could be done by miraculous rescue from danger and death. It is not faith, but unfaith which demands miracles to-day.—*Rev. J. A. Story.*

The human race has arrived at such a state of maturity that in the divine mind there is now no demand for miraculous interposition. In Bible times God employed miracles to arrest the public mind, fix its attention upon himself, and to prove that the workers of miracles were sent of God. (See John 15, 24.) And the record of these miracles stands for the instruction of our race for all subsequent time. God's wisdom in the periods of the Reformation and in current persecutions in heathen lands beholds the fact that the use of his providence now compasses his ends in the preservation of his servants and the advance of his work.—*Rev. W. E. Reynolds.*

Analytical and Biblical Outline.

The God of Daniel.

I. A LIVING GOD.

Servant of the living God. v. 20.

"Our God... the heavens." Psa. 115. 3.

"Sitteth in the heavens." Psa. 2. 4.

II. A GRACIOUS GOD.

Heath sent his angel. v. 22.

"Our refuge and strength." Psa. 46. 1.

"Ministering spirits, sent forth." Heb. 1. 14.

III. A MIGHTY GOD.

Shut the lions' mouths. v. 22.

"Able to save." Heb. 7. 25.

"I was delivered." 2 Tim. 4. 17.

IV. A FAITHFUL GOD.

Steadfast forever. v. 26.

"Keeping the covenant." Dan. 9. 4.

"Showing mercy unto thousands." Exod. 20. 6.

V. AN ETERNAL GOD.

Dominion... unto the end. v. 27.

"King for ever and ever." Psa. 10. 16.

"Shall reign for ever and ever." Rev. 11. 15.

Thoughts for Young People.

Concerning Kings and Subjects.

1. *He is not a king, but a slave, who acts with hasty temper.* Hasty actions are certain to be followed by vain regrets. Darius was fettered by his own foolish mandate.

2. *He is not a king, but a slave who seeks the injury of others.* And he is a slave not only of his own evil nature and of Satan whom he serves, but also of the forces which he seeks to use for the injury of those he hates; for a plotting man is almost certain, even in this life, to fall into the pit which he has dugged for other men.

3. *He only is a king who serves God.* For God's service gives one authority over the evil passions of his own character through the unpleasant incidents of life. The Lord of hosts is his defender, and no harm can come to the soul which God defends.

4. *The most powerful kings of earth are powerless when compared with the King of heaven.*

Lesson Word-Pictures.

"We have him now, ha-ha! Shut up in a den of lions, ha-ha! The upstart Jew wout pray any more!" cry Daniel's accusers. "Let us go and look at his quarters!"

There they stand before the lions' den. How mean and envious and wrathful and cruel their faces! And the den, how gloomy and repulsive it is! Hark! Hear the growling of the lions in the den! Ah, they are not so savage as the human beasts without. With sharp, searching, revengeful eyes these look at the mouth of the den. Is the stone in, firm and solid and tight? And is the king's seal on it? Yes, they saw him take his signet and make sharp and distinct the royal mark. And the seal of the great lords, too, is here.

That will stand.

The lions without look once more at the grim

old stone, wait to hear the lions within growl, and then turn to go home.

"We have looked after every thing. The Jew is gone by this time," they cry.

Ah, one thing they have forgotten about; the God of the Jew—what about him?

They go home to get a good night's sleep, intending to come in the morning to see Daniel's bones.

But one person cannot sleep.

It is the king.

What a foolish thing it was, he thinks, to say no one should pray for thirty days save to the king!

To think, too, that Daniel, whom he loved, trusted and honored, the king's Daniel, should be the one to go into the lions' den!

But Darius must stick to his word. The heavens may fall, and the king's word may bring them down, but the king's word must stand. A slave to his own ideology! Poor Daniel! Poor Darius, rather.

The king cannot sleep.

Such a shadowy, silent, gloomy building the palace is that night.

No music, no echo of cornet, flute, harp, sackbut, psaltery, or dulcimer. Stillness of the grave. People go about as if attending a funeral.

Daniel is in the den of lions. Every body in the palace is sad, for the king is sad. No sleep for the king. He is looking at lions all the night. He hears them growling. Ah, the growling is in the king's conscience.

He springs from his couch soon as any little ray stealing through the latticed window says, "This is the new day."

He pulls on his robes. He rushes out to the lions' den. Were any of Daniel's accusers there to cry, "Let us follow?"

How intently they must have watched the king's movements. The king's seal, the lords' seal, are broken and torn away from the great stone over the mouth of the den. The stone itself is rolled away.

Then the king crouches and looks into the den, into the dark and the corruption of this hole of hell.

"Daniel, Daniel!" he is crying. Such a pitiful, sorrowful, conscience-smitten call!

Listen, every body!

"Ha-ha!" whispers one of Daniel's accusers. "The king will get an answer, but it will be a lion's growl. They are hungry. They want another Jew for breakfast."

Hark!

The king bends low and looks into the den. He is still calling, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

And, lo, a human voice out of this mouth of hell!

Yes, Daniel's voice calling out of the dark, "O king, live forever!" And then he tells the king that that God whom the accusers had overlooked had shut the lions' mouths and he was unhurt!

Who is king, Darius or Daniel?

The real king is down there in the lion-den.

But how glad Darius is. How great his joy! He turns. He shouts to his servants. Let them take Daniel up!

And up he comes, O how majestic, regal, King Daniel!

But those accusers? They tremble. Their faces are white as the snow on Persia's high hills. They have had enough of this. They turn to go. No, stop them! In they are tumbled among the lions!

Such a solemn time it is that day in the king's palace, in the king's city, in the king's heart! Such a serious time it is soon in all the king's dominions, for faster, faster, riding hard and long, go the king's couriers proclaiming Daniel's God as the God of the nations.

Orientalisms of the Lesson.

— Oriental monarchs still issue their decrees in more than one language. Pilate directed that the inscription on the cross should be written in Hebrew, Greek, and Latin. There was in Jerusalem current coin stamped with Greek letters and Roman letters, as the "penny" brought to Christ, and the old Maccabean Hebrew coin, which could alone be offered in the temple. The placards of the theaters were written in three languages. It was not uncommon for the same persons to have a Hebrew name and a Latin name; as Saul and Paul. Paul spoke to the mob in Hebrew, to the officer in Greek, and was released by a speech made in Latin. The British government in India issues its decrees in English, in Urdu, and in Hindi.

— It is an object of considerable interest in the Oriental world to observe the sacredness of the royal or government seal. It is not unusual to see rickety cases with imperfectly closed doors, with merely a piece of tape or chord drawn loosely across them, sealed on either side with the government seal. But no one disturbs these valuable papers because of the penalty attached to the crime of breaking the seal or laying hands on what is sealed with the seal of the king. In most lands it is a capital offense to do so.

— It has always been and still is the custom of Oriental kings and other great and wealthy persons to call professional story-tellers to divert their minds at bedtime by narratives of real events or of fiction of possibly extemporized nature, and to accompany these at intervals with "music brought before them."

By Way of Illustration.

Cromwell's Ironsides were men that had the fear of God before them. They were always victorious. They went into battle praying and singing psalms. Their watchword was, "The Lord of hosts is with us; the God of Jacob is our refuge." Every soldier had his pocket Bible of select texts for soldiers, and fed his soul upon the word of God.

"We trust the Lord is on our side, Mr. Lincoln," said the speaker of a delegation to the President during the Civil War. "I do not regard that so essential as something else," replied Mr. Lincoln. They looked horror-struck till he added, "I am more concerned to know that we are on the Lord's side."

"The king passed the night fasting...and his sleep went from him." "It is a universal experience," says one, "that in the dead hours of night, when all is still, conscience walks through the chambers of the soul, arraiging, accusing, and condemning."

How beautifully is the office of the conscience set forth in that Eastern legend which tells of a ring which a magician presented to his prince. It was of inestimable value not for the diamonds and pearls that gemmed it, but from a rare and mystic property in the metal. So soon as its wearer formed a bad thought or wish, designed or connected a bad action, the ring became a monitor. Suddenly contracting, it pressed painfully on the finger, warning him of sin. The ring of that fable is just that conscience which is the voice of God within us, which is his law written on the fleshy tablets of our hearts.—*Guthrie*.

"No manner of hurt was found upon him because he believed in his God." Several German princes were extolling the glory of their realms. One boasted of his vineyards, another of his hunting-grounds, another of his mines. At last Abelard said: "I am too poor to vie with these things, but I have a noble jewel in my dominion, for were I to be alone in the country or wild forests I could ask the first of my subjects whom I met to stretch himself upon the ground, and placing my head upon his bosom, fall asleep without the slightest fear of injury." So is the Christian's safety and peace worth more than all the possessions of the world. Trust in God and "thou shalt be quiet from fear of evil."

Verses 25, 26, 27. Julian the apostate, who opposed and persecuted Christians and delighted to call them "Gallileans" by way of reproach, determined to rebuild the temple at Jerusalem to falsify the prophecy of Christ concerning it. In this he was baffled, for flames of fire belching forth from subterranean caverns slew some of the workmen, and the scheme was abandoned. This man when dying, exclaimed, "O Gallilean, thou hast conquered!"—*Encyclopedia of Religious Knowledge*.

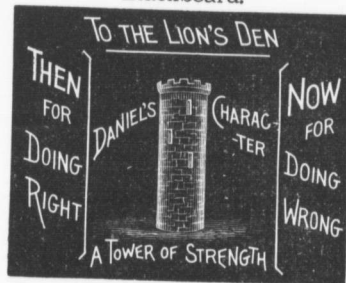
The Teachers' Meeting.

I. State who are referred to by "the king," "Daniel," "the Medes and Persians," "these men," etc.... State the events which led to the incident of this lesson.... State the facts of this lesson as arranged under the Outline.... What traits of character were shown by (1) the accusers? (2) the king? (3) the prophet?... What lessons are herein taught concerning (1) God? (2) angels? (3) good men?... What duties does the lesson teach especially suitable for young people?... No other lesson could be chosen which presents a series of pictures more intensely dramatic than this. The plot against Daniel should be made clear to the mind of the student.... Incidental thoughts are (1) the value of prayer; (2) the faithfulness of God; (3) the value to the Christian character of trial and test; (4) the priceless advantage of a good conscience.

References.

FREEMAN. Ver. 17: The stone and the seal, 735.... FOSTER'S CYCLOPEDIA. Ver. 16: Prose, 11071. Vers. 16, 17: Poetical, 3296, 3299; Prose, 4784, 4777, 4775, 4779. Ver. 18: Poetical, 2769. Ver. 20: Prose, 11429, 7189. Ver. 22: Prose, 11234. Ver. 24: Prose, 5698, 5050-5054, 11480. Ver. 27: Prose, 3058, 1410.

Blackboard.



The tower symbolizes Daniel's character. It was a tower of strength. It was founded as a strong tower would have to be, on a sure foundation. What was that foundation? It was unassailable. It was strong. Daniel could have done at least three things: 1. He might have made a pretense of not serving God. 2. He might have denied God. 3. He might have tried to run away. But he did not. His character was not one that turned around at the presence of the popular breeze, or by the stormy winds of adversity. Strong, true, and steadfast, he dared do right. Read the sentence at the top of the board: "To the lion's den," and then the words, "Then for doing right." Yes, that was the result of doing right in Daniel's time;

but what does it say on the other side? "Now for doing wrong." What does that mean? It means that to do right now is to be honored of all men, to live happily, to be of benefit to others, and a blessing to mankind. To do wrong means that we are led from the paths of peace to dens of destruction. No real beast of prey will rend us, but those beasts of passion that prey upon the spiritual life will tear us even before we reach the bottom of the pit. Let us then "dare to be a Daniel," and remember that we must be true, and though there may seem to be sometimes a lion in the path, trust in God and fear no danger. Never leave the path to try some other way.

[NOTE.—If time permit have the scholars name the lions that get in the way to frighten off young Christians, such as "Man-fearing," "Ridicule," etc.]*

Primary and Intermediate.

LESSON THOUGHT. *Always Serving, Always Safe.*

Review. With flat red chalk make flames rising, and draw from the class the substance of the story. Are children now in danger of being thrown into the fire? What are some things that hurt almost like fire? Who can keep this kind of fire from hurting us?

Introductory. Print "Daniel" in large letters. Tell that he was no longer a young man. He had lived many years in Babylon. King Nebuchadnezzar was dead and now Darius was king. The true, faithful boy and young man, Daniel, was now the true, faithful man. He was one of the three presidents, or head officers, of the kingdom, and Darius was thinking of making him second only to the king.

Tell how bad men often hate good, true men, and tell the plan laid by the native officers to get Daniel killed.

Make, or pin up, a picture of lions. Explain that it was a custom in some Eastern countries to throw people alive into a den of lions for a punishment. Now the king had said that any one who asked any thing of any one but the king for thirty days should be thrown to the lions! What was the bad thing that lived in Nebuchadnezzar's heart? Yes, pride; and the same evil thing lived in the heart of Darius. He was vain, ease-loving, and selfish. When he made this law he did not think about other people. He only thought, "Now every body will see what a great king I am!" Can it be that pride in a child's heart is the same thing that was in the king's heart? See to what dreadful height a little seed of pride will grow! Let us ask God to take all pride out of our hearts.

The troubled king. [Make a spider's web on the

*For additional blackboard illustrations and notes see page 35.

board; at the center print in small, distinct letters, "Didn't Think.]" This is a spider that catches a great many people in his web. You have seen children caught by him, but it isn't every day he catches a king! It is selfish and wicked not to think what trouble our acts may make for other people. When the king remembered Daniel, and heard that he went right on praying to his God every day, he was very sorry that he had made such a wicked law. But he could not take it back. O, if he had only thought! [Some illustrative story here, showing the results of selfish thoughtlessness, will give point and force.]



Daniel's Faith. [SING, "Dare to do right."] Was it right for Daniel to pray to God? Then he could not stop even at the king's command. But suppose he had kept it a secret—had made the king think that he was obeying his wicked command. Would that have been right? No; Daniel believed that God would take care of him as long as he did right. He could trust him. This is faith. [Explain that Daniel did not know that God would save him from death, but he did know that his great and loving Father would do just the best thing both for him and for the unbelieving heathen all about him.]

God's Protecting Care. Sing or recite,
 "Do you know how many children
 Go to little beds at night,
 And without a care or sorrow
 Wake up in the morning light?
 God in heaven each name can tell,
 Knows you, too, and loves you well."

The same God who took care of Daniel that night in the lions' den is the God who watches over your little bed! He knows and loves you just as he knew and loved Daniel. When you wake up in the morning you do not know what open-mouthed lion of danger he has saved you from. How you should love and thank such a God! It is not only in the dark night that we are kept safe, but in the day. Once a little boy said he did not need to pray in the morning, for he could take care of himself in the daytime! He was mistaken. We need God to take care of us both day and night.

Something to remember. [Print "Pray—Trust—Do not be afraid."] Teach that there are always bad people who want to harm those who will serve God. What shall we do in such a world of dangers? Pray. God says so. Trust. Believe he hears you, and that he is good and great enough to save you. Do not be afraid. God loves you. He never sleeps. He can do any thing.

Do as Daniel did. Serve God continually. Try to do right every-where. That is serving God. Sing, "Never be afraid to speak for Jesus."

OPTIONAL HYMNS.

No. 1.

Sing them over again to me.
 Father, I stretch my hands to thee.
 Jesus is tenderly calling thee home.
 Come with thy sins to the fountain.
 'Tis the promise of God.
 Art thou saddened?

No. 2.

Hark, hark, my soul!
 All the promises of Jesus.
 Saviour, I come to thee.
 All glory to Jesus be given.
 The Saviour is calling.
 The great Physician now is near.

The Lesson Catechism.

[For the entire school.]

1. What had King Darius's nobles persuaded him to do to Daniel? **To cast him in the den of lions.**
2. Why? **Because he was faithful to his God.**
3. What did God do? **Sent his angel and shut the lions' mouths.**
4. What did the king do? **Mourned all night, and came to Daniel in the morning.**
5. What did Daniel say God had done? **Sent his angel and shut the lions' mouths.**
6. What did the king do then? **Commanded that they should take Daniel up out of the den.**
7. What does the GOLDEN TEXT say? **"No manner of hurt,"** etc.

CATECHISM QUESTION.

23. How are believers kept in this state of salvation?
 By the power of the Holy Spirit, given through Christ, in answer to fervent prayer.
 27. May these various blessings be lost?
 Yes; believers may fail to believe and watch, they may cease to be diligent in duty, and thus may lose these blessings for ever.
- But My righteous one shall live by faith: and if he shrink back, My soul hath no pleasure in him. Hebrews x. 38.

SECOND QUARTERLY REVIEW.

June 19.

HOME READINGS.

- M.* The way of the righteous. Psa. 1.
Tu. God's works and word. Psa. 19.
W. The Lord my Shepherd. Psa. 23.
Th. Prayer of the penitent. Psa. 51. 1-13.
F. Delight in God's house. Psa. 84.
S. Daniel and his companions. Dan. 1. 8-21.
S. The fiery furnace. Dan. 3. 13-25.

REVIEW SERVICE FOR SENIOR STUDENTS.

DIRECTIONS FOR STUDY.

1. Recall the title and GOLDEN TEXT of each lesson in the quarter, and, to refresh your memory, it would be well to write down the initials of title and the catch-word of each GOLDEN TEXT. Thus:

1. W. R.	Blessed is—
2. K. Z.	Blessed are—
3. G. W. W.	The law—
4. L. M. S.	The Lord—
5. P. P.	Create—
6. D. G. H.	Blessed—
7. S. P.	Bless the—
8. D. H. C.	Daniel—
9. N. D.	All things—
10. F. F.	When thou—
11. D. L.	No manner—

2. How many of the lessons of the Quarter were taken from the Psalms, and how many from Daniel?
3. How many and which lessons prophesy concerning the Messiah?
4. To what women came the first complete announcement of the fulfillment of Messianic prophecy?
5. In what psalm are the delights of public worship described?
6. In what psalm are the sorrows of a penitent set forth?
7. What queer figure did Nebuchadnezzar see in a dream?
8. Of what materials was it composed?
9. What did each of these materials represent?
10. Who sent the strange dream to Nebuchadnezzar?
11. Who caused him to forget it?
12. To whom did God give the power of interpretation?
13. How did Daniel show friendship in his days of prosperity?
14. How did Nebuchadnezzar show his gratitude to Daniel?
15. In what psalm is given the fullest expression of confidence in God?
16. Under what successive despots did Daniel flourish?

17. For what king's pleasure were Daniel and his companions chosen?

18. What other prophets flourished during Daniel's life?

19. What did God give to Daniel and the three Hebrew children?

20. What did Nebuchadnezzar erect in the plain of Dura?

21. What did he order all the people to do?

22. What three men refused to worship the image?

23. To what dreadful death did Nebuchadnezzar assign these men?

24. What psalm shows forth God's determination that his Son shall be worshiped?

25. What psalm portrays the characters of the righteous and the wicked?

26. To what fate did Darius condemn Daniel?

27. Who kept the lions from hurting Daniel?

28. What form appeared in the fiery furnace with Shadrach, Meshach, and Abed-nego?

29. How many reasons are given in Lesson VII for praising God?

What does he wish to have right before God? Are your words and thoughts pure?

4. Who is called a shepherd? Where does he guide his flock? Where need the sheep fear no evil? What provision is made for comfort and honor? What company is promised for life? Are you under the Shepherd's care?

5. Whose prayer is this? What mercy does he ask? Against whom had he sinned? What new creation did he pray for? What good did he promise to do for others? Have you truly repented before God?

6. For what did the psalmist long? What man of strength is blessed? What is better than dwelling with the wicked? What is the Lord to his people? What will he give, and what withhold? Have you delight in God's house?

7. What reasons for praise are here given? What is said of the Lord's mercy? How far is his mercy above ours? How far does he remove sin? What hosts are called upon to praise him? Do you daily praise him?

8. What was Daniel's resolve? What trial did he ask? How did the trial result? What gifts did God bestow on the Hebrews? What was the king's judgment on them? Are you always true to conscience?

9. Who gave to Nebuchadnezzar his kingdom? How many earthly kingdoms were represented in his dream? Who would set up an abiding kingdom? What represented it in the dream? How did the interpretation affect the king? Are you a subject of the enduring kingdom?

10. What did the three Hebrews refuse to do? What punishment did the king decree? Whom did the king see in the furnace? Whom did he think the fourth to be? Is the Son your companion in trial?

11. What sentence was pronounced on Daniel? How did the king pass the night? What early visit did he make? How had it fared with Daniel? What decree did the king issue? Do you know Daniel's God?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

DIRECTIONS FOR STUDY.

I. TITLES and GOLDEN TEXTS.

[Thoroughly master these "invariable elements" by the aid of the catch-words below.]

1. The W. of the R. Blessed is the man—

2. The K. in Z. Blessed are all they—

3. G. W. and W. The law of the Lord—

4. The L. my S. The Lord is my—

5. The P. of the P. Create in me a—

6. D. in G. H. Blessed are they that—

7. A S. of P. Bless the Lord, O—

8. D. and H. C. Daniel purposed in his—

9. N. D. All things are naked—

10. The F. F. When thou walkest—

11. The D. of L. No manner of hurt—

II. TEST QUESTIONS.

1. Whose ways does the good man avoid? What is his chief delight? With what is he compared? To what are the ungodly likened? What is the contrast between the end of these two? In what class are you?

2. Who plot against the Lord? Who will deride them? What inheritance is promised to the king? What will he do with his enemies? What are the kings advised to do? Who are pronounced blessed? Have you this blessedness?

3. How is God's glory declared? How widely is it known? Better than what is God's word? From what sins does the psalmist ask to be kept?

REVIEW SERVICE FOR YOUNGER SCHOLARS.

DIRECTIONS FOR STUDY.

GOLDEN TEXTS:

Blessed is the man— Blessed are they that—

Blessed are all they— Bless the Lord—

Now is Christ— Daniel purposed in his—

The Lord is my— All things are naked—

Create in me a— When thou walkest—

No manner of hurt—

LESSON I.—What do you know about the Psalms? Who wrote many of them? **King David.** What is a psalm? **A song of praise.** What does the first psalm show? **Two ways of life.** Which is the safe way? **God's way.** In what does the evil way end? **In ruin.**

LESSON II tells about the holy King. Who is the King in Zion? **The Lord Jesus Christ.** Who fight against this King? **Wicked men.** What is the holy hill of Zion? **The Church of Christ.** Who are wise? **Those who serve King Jesus.**

LESSON III is the story of the resurrection. On what day did Jesus rise from the dead? **On the Lord's day—the Christian Sabbath.** Who came and rolled away the stone? **An angel.** Who saw Jesus first? **Mary.** Where did the disciples meet Jesus? **In Galilee.**

LESSON IV is the beautiful Shepherd psalm. What was David when a boy? **A shepherd.** What does he call the Lord? **His Shepherd.** For whom does the Shepherd care? **For all his flock.** In what paths does he lead them? **In right paths.** What follows them always? **Goodness and mercy.**

LESSON V is the story of the human heart. What is the natural heart? **Very sinful.** Who committed a great sin? **David.** Whom did the Lord send to show him his sin? **Nathan the prophet.** What did David do? **Repented and confessed.** What did he pray for? **A clean heart.**

LESSON VI shows David's sorrow and trust. Who rebelled against David? **His son Absalom.** What did David do? **He fled.** What did he long after? **The Lord's house.** Why did David love the Lord's house? **Because God was there.** Do we love it?

LESSON VII.—Who can help in time of trouble? **The Lord.** For what should we praise God? **For his benefits.** What are his benefits? **All that he gives us.** What does the Lord remember? **How weak we are.** What is his love like? **A tender father's.**

LESSON VIII is the story of some brave boys. Who were taken captive to Babylon? **Four young men of Judah.** Whom did they love and serve? **The true God.** What did they refuse to eat? **The king's meat.** What would they not drink? **Wine.** For what was Daniel honored? **His right principles.**

LESSON IX is more about the brave Daniel. What had God given Daniel? **Great wisdom.** What was he able to tell the king? **His dream and its meaning.** What did the king see? **That God honored Daniel.** What did he make him? **Ruler over Babylon.**

LESSON X.—Who set up a golden image? **Nebuchadnezzar.** What did he command all the

people to do? **Worship it.** Who would not do this? **Daniel's three friends.** Into what were they thrown? **A fiery furnace.** Who took care of them in the fire? **The Lord.**

LESSON XI tells the story of Daniel's seeming danger. Who was now King of Babylon? **Darius.** What law did he make? **A law against praying.** What did Daniel do? **He kept on praying.** Who was greater than any earthly king? **The great God.** Where was Daniel thrown? **Into a den of lions.** Who saved him from the lions? **The Lord.**

Analytical and Biblical Outline.

"The Child of a King."

LESSON I. HIS DELIGHT.

His delight.... *Jaw.* Psa. 1. 2.

"How love I thy law!" Psa. 119. 97.

"Law....within my heart." Psa. 40. 8.

LESSON II. HIS KING.

Yet have I set my King. Psa. 2. 6.

"Whom have I....but thee?" Psa. 73. 25.

"Thy throne....forever." Heb. 1. 8.

LESSON III. HIS WORK.

Teach all nations. Matt. 28. 19.

"To every creature." Mark 16. 15.

"Went into all the earth." Rom. 10. 18.

LESSON IV. HIS TRUST.

The Lord is my shepherd. Psa. 23. 1.

"My God shall supply." Phil. 4. 19.

"Fear not, little flock." Luke 12. 32.

LESSON V. HIS PRAYER.

Create in me a clean heart. Psa. 51. 10.

"Ye shall be clean." Ezek. 36. 25-27.

"He is a new creature." 2 Cor. 5. 17.

LESSON VI. HIS HOME.

Blessed....dwell in thy house. Psa. 84. 4.

"One thing have I desired." Psa. 27. 4.

"Let us go into the house." Psa. 122. 1.

LESSON VII. HIS THANKSGIVING.

Bless the Lord, O my soul. Psa. 103. 1, 2.

"What shall I render?" Psa. 116. 12-14.

"Mention the loving-kindnesses." Isa. 63. 7.

LESSON VIII. HIS PURITY.

Daniel purposed in his heart. Dan. 1. 8.

"Look not thou upon the wine." Prov. 23. 31.

"Be not drunk with wine." Eph. 5. 18.

LESSON IX. HIS INSIGHT.

This is the dream. Dan. 2. 36.

"The secret of the Lord." Psa. 25. 14.

"Eye hath not seen." 1 Cor. 2. 9, 10.

LESSON X. HIS FIDELITY.

Our God....is able. Dan. 3. 17, 18.

"When thou passest." Isa. 43. 2.

"Encampment round about." Psa. 84. 7.

Blackboard.



This is a review lesson, and this is the review wheel. The hub, or central thought, on which all the lessons of the quarter revolve, is God. The surrounding thought on the felloe is the blessed-

ness of believers. Now connect these two together by the twelve spokes, by writing a word or two on each one to show the subjects of the several lessons and their teaching concerning God. See the review summary prepared in the JOURNAL, and write in answer to questions: 1. Law. 2. Royalty. 3. Creative power. 4. Care. 5. Mercy. 6. Dwelling. 7. Blessings. 8. Gifts. 9. Authority. 10. Fellowship. 11. Defense. Write the word "Hs" on the hub, so that the words will read "His Law," etc. Have the school all read the surrounding thought, and tell as the lessons are touched upon in what way believers are blessed. See Golden Texts.

DIRECTIONS.—To draw the wheel make the circle by means of a piece of chalk fastened to the end of a string. With the left hand hold the string against the center of the board, and with the chalk in the right hand draw the circle.*

[THE QUARTERLY MISSIONARY LESSON.]

LESSON XIII. MESSIAH'S REIGN.

[June 26.]

GOLDEN TEXT. All kings shall fall down before him: all nations shall serve him. Psa. 72. 11.

Authorized Version.

Psa. 72. 1-19. [*Commit to memory verses 7, 8.*]

- 1 Give the king thy judgments, O God, and thy righteousness unto the king's son.
- 2 He shall judge thy people with righteousness, and thy poor with judgment.
- 3 The mountains shall bring peace to the people, and the little hills, by righteousness.
- 4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
- 5 They shall fear thee as long as the sun and moon endure, throughout all generations.
- 6 He shall come down like rain upon the mown grass: as showers that water the earth.
- 7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.
- 8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.
- 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.
- 10 The kings of Tar'shish and of the isles shall bring presents: the kings of She'ba and Se'ba shall offer gifts.
- 11 Yea, all kings shall fall down before him: all nations shall serve him.
- 12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

Revised Version.

- 1 Give the king thy judgments, O God, And thy righteousness unto the king's son.
- 2 He shall judge thy people with righteousness, And thy poor with judgment.
- 3 The mountains shall bring peace to the people, And the hills, in righteousness.
- 4 He shall judge the poor of the people, He shall save the children of the needy, And shall break in pieces the oppressor.
- 5 They shall fear thee while the sun endureth, And so long as the moon, throughout all generations.
- 6 He shall come down like rain upon the mown grass: As showers that water the earth.
- 7 In his days shall the righteous flourish; And abundance of peace, till the moon be no more.
- 8 He shall have dominion also from sea to sea, And from the River unto the ends of the earth.
- 9 They that dwell in the wilderness shall bow before him; And his enemies shall lick the dust.
- 10 The kings of Tar'shish and of the isles shall bring presents: The kings of She'ba and Se'ba shall offer gifts.
- 11 Yea, all kings shall fall down before him: All nations shall serve him.
- 12 For he shall deliver the needy when he crieth: And the poor, that hath no helper.

* For additional blackboard illustrations and notes see page 325.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of She'ba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Leb'a-non: and they of the city shall flourish like grass of the earth.

17 His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed.

18 Blessed be the Lord God, the God of Is'ra-el, who only doeth wondrous things.

19 And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and Amen.

13 He shall have pity on the poor and needy.

And the souls of the needy he shall save.

14 He shall redeem their soul from oppression and violence;

And precious shall their blood be in his sight;

15 And they shall live; and to him shall be given of the gold of She'ba:

And men shall pray for him continually;

They shall bless him all the day long.

16 There shall be abundance of corn in the earth upon the top of the mountains:

The fruit thereof shall shake like Leb'a-non:

And they of the city shall flourish like grass of the earth.

17 His name shall endure forever;

His name shall be continued as long as the sun:

And men shall be blessed in him;

All nations shall call him happy.

18 Blessed be the Lord God, the God of Is'ra-el, Who only doeth wondrous things:

19 And blessed be his glorious name forever;

And let the whole earth be filled with his glory.

Amen, and Amen.

DOCTRINAL SUGGESTION.—The eternal kingdom of Christ.

HOME READINGS.

M. Messiah's reign (*Missionary*). Psa. 72.

Tu. Ruler over nations. Psa. 22. 23-31.

W. Righteous rule. Isa. 32. 1-8.

Th. A light to the Gentiles. Isa. 42. 1-9.

F. One Lord. Zech. 14. 6-11.

S. The last enemy. 1 Cor. 15. 20-28.

S. Everlasting joy. Isa. 85.

LESSON HYMNS.

No. 317, New Canadian Hymnal.

Jesus shall reign where'er the sun.

No. 319, New Canadian Hymnal.

The morning light is breaking.

No. 318, New Canadian Hymnal.

From Greenland's icy mountains.

DOMINION HYMNAL.

Hymns, Nos. 183, 184, 187.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Righteous King**, v. 1-7.

In behalf of what sovereign was this poetic prayer first composed?

What greater Sovereign does it describe?

What will be the Messiah's attitude toward the poor?

How did the common people regard Jesus?

What two qualities will be richly harvested in Messiah's time? (Ver. 3.)

In what sense may Jesus be said to have saved the children of the needy?

Has Jesus broken in pieces the oppressor? When? How?

How long should Messiah's reign continue?

Explain the simile of verse 6?

Who shall flourish when Christ reigns universally?

2. **A Mighty King**, v. 8-11.

What did the Hebrews understand by the phrase "from sea to sea?"

What great river did the Hebrews call "the river?"

Where were the "ends of the earth?"

Who were "they that dwell in the wilderness?"

Within the boundary of what modern country was ancient Tarshish?

What nations were meant by "the isles?"

Where, probably, were Sheba and Seba?

Were these distant realms ever subjected to Solomon?

Think out the modern countries indicated by these ancient geographical designations, and tell how far the kingdom of the Messiah has already been established in those lands.

What is the sweeping promise of verse 11?

Can you mention any nations which at the beginning of this century were closed to gospel preaching, but now number among their citizens thousands of Christian converts?

Can you mention any nations which at the beginning of this century were degradedly pagan, but now are thoroughly Christianized?

What reasons are there to suppose that Christ's dominion will be world-wide?

What is the Christian Church doing to hasten the coming of that era?

What is our Sunday-school doing?

What are you doing?

3. A Gracious King, v. 12-14.

Why was homage paid to Nebuchadnezzar, Alexander, Napoleon, and other great conquerors?

For what different reasons shall universal homage be paid to the Messiah? The answer is in verses 12, 14.

What are the characteristics of Jesus Christ?

Did Jesus in his life and teachings fulfill the promises of these verses?

4. The Everlasting King, v. 15-19.

What is the effect of Christianity on the degraded classes brought in by missionary effort?

What is meant by the gift of the gold of Sheba?

State how the 15th verse has been fulfilled by modern Christian life.

Like the foliage of what mountain was the ripened corn to shake and rustle?

How long shall the kingdom of the Messiah last?

Repeat the doxology of the 18th and 19th verses.

Practical Teachings.

Where does this lesson teach—

1. That Christ's kingdom is a great promoter of righteousness?

2. That Christ is the helper of the helpless?

3. That Christ's kingdom will yet dominate the whole world?

4. That Christ's kingdom will endure forever?

Hints for Home Study.

Ascertain the boundaries of King Solomon's dominions.

Ascertain in what relation to the kingdoms of Israel were the kingdoms of Tarshish, Sheba, Seba, and the isles of the sea during Solomon's life-time.

Write down the chief successor of missionary endeavor during the last century.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Righteous King, v. 1-7.

What prayer is offered for the king?

How would he judge the people?

What blessing would righteousness bring?

What would the king do for the poor and needy?

How long should he be feared?

To what natural blessing is his rule likened?

Who would flourish under his care?

What says Isaiah about his rule? (Isa. 2. 4.)

2. A Mighty King, v. 8-11.

How far should his kingdom extend?

Who would submit to him?

Who would honor him with gifts?

What rulers and people would serve him?

(GOLDEN TEXT.)

3. A Gracious King, v. 12-14.

To whom would the king be a helper?

From what would he rescue them?

How would he regard their lives?

How does the Lord regard all saints? (Psa. 116. 15.)

4. The Everlasting King, v. 15-19.

What evidences of his prosperity are named?

What is said of corn and fruit?

How long shall his name be honored?

To whom is thanksgiving here offered?

What is the prayer for his glory?

What should be our daily prayer? (Luke 11. 2.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the Saviour brings peace?

2. That the Saviour brings prosperity?

3. That the Saviour shall rule the world?

Home Work for Young Bereans.

Name three ways in which King Solomon resembled Christ.

Name three ways in which King David resembled Christ.

QUESTIONS FOR YOUNGER SCHOLARS.

Who is the King of the whole earth? **The great God.**

Who is meant by the King's Son? **Jesus Christ.**

What has God given to him? **The power to judge.**

How does he judge? **With right judgment.**

Who will he help and bless? **The poor and needy.**

What will he bring to the people? **Abundance of peace.**

How great will be his kingdom? **From sea to sea.**

Who will have to bow before him? **His enemies.**

What great ones will serve him? **The kings of the earth.**

What nation shall call him Lord? **All nations.**

Is this true now? **No; but it will be.**

Who can help bring it to pass? **All who love Christ.**

How can we help? **By our prayers and gifts.**

What can children give? **Much love.**

To what does much love lead? **To much service.**

How long will Christ's name endure? **Forever.**

Words with Little People.

Christ's Kingdom is	{ Love, Peace, Blessing.
Satan's Kingdom is	{ Hate, Discord, Trouble.

Which am I working to bring in?

Whisper Prayer.

"Let the whole earth be filled with his glory"

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Only two psalms are credited to Solomon; this is one of them, but it is not certain that the wise king was its author. It contains many marks of his style and time, and the allusions to Sheba and Tarshish and to the world of nature are characteristic of Solomon. It depicts the extent of the king's dominion, and uses it as a figure of the wide spread of Messiah's kingdom; and may be said to present in its symbolic meaning a splendid vision of the conquest of the world by missionary endeavor. Solomon doubtless entertained during his earlier years the noble ambition to realize in his own person the Messianic idea, and the architectural splendors of his youth were a fitting background to the Messianic age which he sought to bring about. The prophetic picture of this psalm was however only partially fulfilled by him. A greater than Solomon is here—One seen through the ages who shall spare the poor and needy, and to whom the sovereigns of remote heathen nations are coming; his name shall endure forever, and even to-day all nations are calling him blessed.

Verse 1. The king. Solomon first, and, typically, a "greater than Solomon." Throughout this psalm we should hold in mind its double meaning—the prophecy of Solomon's splendid dominion, and the secondary and deeper prophecy of the Messiah's glories. **Thy judgments.** A prayer that God would so govern Solomon in his executive duties that all his official decisions should be in accordance with the decisions of God. **Thy righteousness.** A prayer that Solomon may have "wisdom and discernment," the inner mind and spirit of God. This lofty idea of justice and integrity was worked toward with great energy and godliness by Solomon in his earlier years; but, in the words of Dr. Perowne, "The righteous judge became at length the oppressor of the people, and the wise king became the weak and despicable voluptuary." (1) *In the character of Jesus Christ of Nazareth this prayer was fulfilled.* **King's son.** Frequently in ancient Oriental history usurpers were able to establish themselves on powerful thrones; but there was always some public misgiving lest a government so suddenly founded should as suddenly founder; a "king's son," on the other hand, one of a dynasty, was regarded with peculiar reverence. Remember that Jesus was the son of David and the Son of God.

2. Judge. Administer justice. In the ancient East there were no law courts such as ours. Small quarrels were settled by small judges and puzzling cases came direct to the king. In such a condition discernment and rectitude were the two qualities needed. So we find **judgment and righteousness** mentioned for the second time in this verse. **Thy poor.** God's afflicted ones. The great majority of earth has always belonged to this class. In the East in all ages the poor had notoriously little chance for justice.

3. Mountains . . . hills. Characteristic features of Palestine. **Bring forth**—like a crop. **Peace . . . righteousness.** Two blessed results of the millennial reign. A haughty conqueror once said, "The empire is peace;" but such a peace, founded on injustice, has no place in the

Messiah's kingdom. God's peace is "peace in righteousness." [The word **by** should be "in."]

4. He shall judge the poor. Nobody can tell what sort of a Christian you are by the way you treat the rich, for every body, except perhaps anarchists, treats them well; but your treatment of the poor is a reasonably accurate criterion of your essential godliness. **Break in pieces the oppressor.** This is as much the task of Christ and of Christ's followers as the gentle care of sufferers. Despots; the system of slavery; unjust but venerable laws; the liquor traffic; false social distinctions; pervasive ignorance; the extreme massing of wealth—all these are "oppressors," and against them the forces of the Messiah have been always directed.

5. They shall fear thee. Better, "So that they fear God." The promised righteous government will bring about as its result increased fear of God and lofty religious conceptions. **Throughout all generations.** Forever.

6. Mown grass. A new-mown meadow in the East wrinkles into withered straw in a few hours under the hot sun if rain-drops do not follow the scythe. But when **showers water the earth** the little green blades peep out in refreshment and bloom. "Striking image," says Dr. Pusey, "of a world to all appearance hopelessly dead, but with a hidden capacity for receiving light."

7. In his days shall the righteous flourish. On this text Calvin makes a wise remark; (2) "*It was Solomon's office to defend the righteous, that is, to give each man his rights; it is Christ's work to make men righteous, that is, to make each man's heart right.*" (3) *Christ's kingdom is the great promoter of righteousness.*

8. From sea to sea, etc. "From the Mediterranean, their western boundary, to the encircling sea beyond Asia's utmost verge, and from their eastern boundary, that is, the Euphrates, unto the earth's very rim."—Pusey. Solomon inherited the greatest empire of his time, but there is a thought of universality in this verse which not even Solomon's inheritance fulfilled. But (4) *King-*

doms and realms of every tongue worship Christ, and his dominion shall yet pass beyond every tribal limit.

9. They that dwell in the wilderness. Barbarian tribes. They have always been the most difficult for worldly empires to conquer, and the quickest to re-assert their independence. They have also presented the largest obstacles to the advance of Christ; but they shall yet be converted. **His enemies shall lick the dust.** The perversely disloyal shall be destroyed.

10. Tarshish and of the isles. Tarshish was a trading station representing the remotest West in Solomon's day. It was probably in the south of what is now Spain. Its name represented fabulous wealth to the imagination of the Hebrew. "The isles" is a comprehensive phrase for the various kingdoms and principalities on the shores of the Mediterranean. **Sheba and Seba.** Southern Arabia and Ethiopia. **Presents.** Tribute. Tokens of subjection. **Gifts.** Tokens of friendship. The Queen of Sheba (1 Kings 10. 1) made a famous visit to Solomon's court, and doubtless every other detail of this promise was literally fulfilled in his day. But our best comment on it to-day is a foreign missionary report.

12. For. Here comes the reason for the universal homage described in the eleventh verse. It is the amazing wisdom and kindness of the Monarch who sits on David's throne. Some kings

had extended their dominion by intellectual astuteness; some by military prowess; some by what seemed to be the blunders and weakness of others. But this king is to be so good to the poor and needy, the deceived and violated, that the love and service of the world are to be enthusiastically offered to him.

15. He shall live. These verses are all closely connected, and the pronoun "he" refers back not to the king, but to "him that hath no helper" in the twelfth verse. **To him shall be given.** This should read "he shall give to him," and means that the grateful heart of the redeemed person shall pour its wealth out at the feet of the monarch. **Gold of Sheba.** Typical of all rich gifts. **Prayer shall be made for him continually.** The loyalty of his subjects shall be as religious as his own government.

16. A handful. A bundle. **The top of the mountains.** This does not mean that corn is best grown on the top of the mountain, but that even to their tops they shall be terraced, as an indication of national prosperity. **The fruit thereof shall shake.** "The ripened corn shall shake or rustle in the wind like the foliage of Lebanon."—Cook. **Flourish like grass.** As plentifully, as luxuriantly.

18, 19. These verses are a doxology supposed to mark the end of the second book of the Psalter.

CRITICAL NOTES.

This psalm serves to show how untrustworthy is the dictum of those critics who insist on strict adherence to the titles found in the Psalter. Here is one ascribed to Solomon at the beginning, but at the close (verse 20) referred to the "prayers of David, the son of Jesse." After stating these facts Calvin writes: "I am disposed to acquiesce in the conjecture that the prayers to which David gave utterance on his death-bed were reduced by his son into the form of a psalm, with a view of their being kept in everlasting remembrance." So he considered David as the principal author, and Solomon as the one who gave it its poetic form and style. All this, however, is nothing more nor less than critical conjecture, and must stand or fall solely for what it is worth in itself. The noticeable correspondence between this psalm and David's "last words" favors the idea of David's authorship (comp. 2 Sam. 23. 1-7), and yet the artistic form and style are noticeably different from the psalms generally acknowledged to have been composed by David.

But whatever its authorship, this highly figurative poem is one of the most important of the so-called Messianic psalms. It sets forth the ideals and longings of Israel for that great Ruler, "the promised seed," to whom the hopes of the pious had been turned with more or less fullness from the days of Abraham. It is composed of three strophes,

each of which (verses 1, 8, 13) when properly translated may be seen to begin with a prayer.

Verse 1. Thy judgments. Such acts and exhibitions of judgment as accord with the **righteousness** of God. So the words "judgment" and "righteousness" in this verse modify and explain each other. **The king and the king's son** are one and the same person, and the parallelism shows that the king is not a person elevated from lower rank, but one of royal birth. The Jewish Targum shows the old Messianic interpretation by its rendering: "O God, give thy judgments to the King Messiah, and thy justice to the son of King David." The whole psalm should be studied in the light of 2 Sam. 7. 12-16.

2. He shall judge. Or, "may he judge." It is better to regard all these verbs in the future tense as jussives, or optatives, as the grammarians say; that is, expressive of desire and entreaty. So in verses 3, 4, 5, etc., render: "May the mountains bring forth;" "may he judge the poor;" "may he save;" "may he break in pieces;" and "let them fear thee."

5. Shall . . . as long as. Literally, "with the sun and before the moon;" the idea being that of contemporaneous existence. Let the one abide with and in presence of the other. Comp. the expression about the moon in verse 7, and the sun in verse 17.

8. He shall have. Here the second strophe of the psalm begins, and the verb is a shortened jussive form, and should be rendered, "let him have dominion." **Sea to sea.** The language seems to be borrowed from Exod. 23. 31, or it may be regarded as a designed allusion to that passage, but here to be understood more indefinitely as implying universal empire.

9. They . . . in the wilderness. Reference probably to the wild beasts, since that is the meaning of the word elsewhere. Comp. Psa. 74. 14; Isa. 13. 21; 23. 13; 34. 14; Jer. 50. 39. Then the thought will be essentially the same as that in the Messianic passage, Isa. 11. 6-9. **Bow.** Or, "crouch down."

10. Presents. Others prefer the translation "render tribute." The word occurs but once elsewhere, Ezek. 27. 15.

12. That hath no helper. This makes the entire line refer only to the poor, but the Hebrew has "and," as seen in Revised Version, margin, and so brings in an additional thought. There are others besides the poor who have no helper.

15. They shall live. So the Revised Version. Those who adopt this translation believe that the "poor" and "needy" of the preceding verses are still in mind, and this verb "live" is predicated of them. But the verb is singular, and we understand a new strophe to begin here, in which the king, as in the beginning of the two previous strophes (verses 1 and 8), is the subject. So we prefer the translation, "And let him live, and let there be given him of the gold," etc. This gives an obvious unity and harmony to the entire strophe, which ends with verse 17.

16. Handful. Better the Revised Version, "abundance." But the word so translated occurs nowhere else.

17. Shall be continued. Margin, "have issue." The Hebrew word so rendered occurs nowhere else, but seems rather to mean "flourish," spread abroad, and grow like a thing of life.

Verses 18 and 19 are not to be regarded as a part of the psalm to which they are appended, but a closing doxology, or blessing, such as those appended to each of the five books of the Hebrew Psalter. (See the conclusion of Psa. 41, 89, 106, and the entire Psa. 150.) These doxologies mark the end of distinct collections of psalms, and David's name is noticeably prominent in the earlier part of the Psalter. It is not impossible or improbable that this collection was made as early as the time of Solomon, to whom this last hymn of this book is inscribed, but each of the five books was probably subjected to some editorial additions long after they were first compiled.

The Lesson Council.

Question 3. *What is the double reference to Solomon and to Christ in this psalm, and how far should such a double meaning be sought in Scripture?*

First, poetically to the peaceful, prosperous, and extended reign of Solomon; and then prophetically to the boundless glory of Messiah's kingdom. That such double reference is here designed we have not only the judgment of the oldest Jewish writers and the ablest Christian scholars, but also the indisputable evidence of repeated Scripture quotation. Comp. Psa. 72. 8, with Zech. 9. 9, 10, and these with Matt. 21. 4, 5. Not only in Scriptures thus quoted and applied by the sacred writers may we seek this double meaning, but in many others, "for the testimony of Jesus is the spirit of prophecy." Read Luke 24. 44. Yet forced and far-fetched double allusions should be avoided as not only useless, but often harmful.—*Rev. C. H. Stocking, D. D.*

The prophets often spoke and wrote better than they knew. This psalm opens with the seeming intention to portray the reign of Solomon; but, under the glow of inspiration, passes into terms of description applicable only to the kingdom of Christ. The psalmist had Solomon in thought, but the Spirit gave his utterance much wider scope. The intended reference of the writer was chiefly to Solomon; that of the Spirit chiefly to Christ. Such double meaning in Scripture should be sought as far as Christian study can render it obvious, but should never be the product of mere ingenuity in so-called "spiritualizing."—*Rev. Crandall J. North.*

There is no such double reference in the psalm. I believe this is a psalm of Solomon, and not for Solomon. The only objection to this is the twentieth verse. This verse may have been added by Solomon as a reason for writing this his first psalm, that the work of his father David was ended. "How far should such a double meaning be sought for in Scripture?" It should never be sought, for such seeking has wrought great harm. When it is present it will readily appear.—*Rev. D. F. Pierce.*

This is a prayer of Solomon for himself as the anointed one, and for the blessings which come upon a righteous government. We have no reason to believe that in its first utterance there was any conscious prediction of the Messiah. But it accomplished the chief aim of prophecy, which is not prediction, but the declaration of spiritual truth. After the disappointment of the people in their kings, these words were found to utter their longings for the true anointed One and his kingdom. There was a double meaning in the words, and it was inspired, not so much for Solomon's day as for the days which followed. The whole

history of the chosen people was prophetic and educative, but it was first natural. Inspiration in the year 1000 B. C. did not necessarily include the ideas of 1900 A. D.—*Rev. J. A. Story.*

Of the many references found in this psalm, thirty have distinct allusions to Christ, nine to Solomon, and three somewhat to Solomon, but more to Christ. David's utterances are of a theocratic king, historically of Solomon, and prophetically of Christ. And so far as the allusions are to Christ and to his type by the laws of fair interpretation, and so far as the New Testament authorizes, such a double meaning may be sought in Scripture. See Luke 24. 45; 24. 27; John 5. 46.—*Rev. W. E. Reynolds.*

Analytical and Biblical Outline.

Christ the Ruler.

I. A RIGHTEOUS RULER.

Shall judge with righteousness. v. 2.

"A king shall reign." Isa. 32. 1.

"Kingdom.... righteousness." Rom. 14. 17.

II. A JUST RULER.

Shall judge the poor. v. 4.

"Blessed.... poor in spirit." Matt. 5. 3.

"Base things.... chosen." 1 Cor. 1. 28.

III. A PEACEFUL RULER.

Abundance of peace. v. 7.

"On earth peace." Luke 2. 14.

"King of Salem.... peace." II b 7. 2.

IV. A WIDE RULER.

Froin sea to sea. v. 8.

"Give thee the heathen." Psa. 2. 8.

"There is no difference." Rom. 10. 12.

V. A CONQUERING RULER.

Enemies shall lick the dust. v. 9-11.

"King of kings." Rev. 17. 14.

"Of this world.... our Lord." Rev. 11. 15.

VI. AN EVERLASTING RULER.

Shall endure forever. v. 17.

"His throne as the sun." Psa. 89. 36.

"Government.... no end." Isa. 9. 7.

Thoughts for Young People.

Characteristics of the Messiah's Reign.

1. *He brings peace.* War is unchristian. Of Jesus it was said he shall not strive. When reviled he reviled not again.

2. *The King of kings loves the poor and needy.* All good people do. The better a government is the more it cares for the helpless. But governments never did this until somewhat influenced by the spirit of Christ. The King of kings breaks in pieces the oppressor, that is, all those evil forces which have oppressed men—ignorance, superstition, idolatry, and slavery.

3. *The blessing of the Lord which addeth no sor-*

row. Other dominions bring accompanying sorrows. The Messiah's kingdom is altogether blessed.

4. *Religious revival.* "My kingdom is not of this world," said Christ. It is a kingdom of souls.

5. *Universality.* Whatever obstacles seem to be in the way, "Jesus shall reign where'er the sun does his successive journeys run."

Lesson Word-Pictures.

Reigning; yes, reigning!

Glorious the kingdom of the Son of God! The prophecies fulfilling and the shadows all leading on to the clear day.

What scenes of beauty!

Tower the mountains, the grand old mountains. Their tops kiss the sky; their feet rest in the fertile valleys. In the shadow of the mountains, what security! And "the little hills," what towers of safety, but "by righteousness!" How men look up to their summits and bless them and rejoice in the strength and the peace of the hills, for their stately summits look down on a land in which "dwelleth righteousness."

What pictures of blessing in all the green valleys! The time of the mowing has come. The song of the mower is heard in the open fields. The grass is falling, the grass so proud in the morning, so humbled and withered at noon. But look beyond the hills! How the rain-clouds come on like ships bringing blessings! How the drops hasten and thicken, patter and rattle, bringing a blessing to the brooks and fountains, the gardens and vineyards, the fields swept by the mowers.

By day-time what pictures of prosperity in all the land! The sun goes down. The moon looks over the hills. Its mantle of silver falls on forest, and city. How deep the shadows, how bright the heavens! What stillness and rest and safety! No foe is in the shadows. This is the reign of Messiah.

Reigning, far reigning!

How wide his dominion!

Over mountain and valley, past city and hamlet, far to the east, far to the west, one wide-reaching kingdom from sea to sea! In the crowded city all men worship him. In the great, sandy plain, where the sun burns in the heavens and the pilgrim is alone in his journey, there shall the solitary adore him.

Reigning, far reigning!

Lift up thine eyes.

What are these coming from Tarshish and the isles of the sea? Ships in great fleets. They are like birds flying landward, bearing gifts on their pinions. They come bringing tribute, treasures from land and sea, all for the King reigning near and afar.

And what are these over the desert filing? Long

trains of camels from Sheba and Seba, bringing gold and white ivory, myrrh and sweet spices, all for the King reigning near and afar. And at home what fields with fair harvests, what vineyards and orchards! How the great crops fill the barns nigh to bursting! How the handfuls of corn on the hill-slope are multiplied, and the fruit thereof, "it shall shake like Lebanon!" How the cities with life are swarming, men thicker than grass-blades!

Reigning, e'er reigning!
How enduring his kingdom!
Lift up thine eyes:
Look at the sun!

It shone on the oldest of cities, like Nineveh, Resen, and Calah. It shone on the oldest of rivers—Euphrates and Pison, Gihon and Hiddekel. It shone on the oldest of nations e'er the flood buried them.

It shines to-day. How far-reaching, enduring its light!

It will shine for long generations.

Behold the new cities rising, the new nations growing, the new rulers that govern.

The sun shall see their birth and their death, their cradle, their coffin.

How long-living that light! It is Messiah's great emblem.

Long as the sun; yea, longer, his name shall continue, King of all kings, Lord of all lords, our Jesus, Redeemer, Messiah, the Christ!

Orientalisms of the Lesson.

There is something almost pathetic about these prophecies of a universal kingdom, uttered in the land which was the least of all lands, for of all historic lands Palestine was the smallest. From point after point one can see right across it from the Mediterranean to the Jordan. The district beyond the Jordan was in theory a part of the country; but on the whole it lay beyond the bounds in which the nation's work was done; and, on the other hand, while Palestine had its true boundary with the Jordan on the east, it never really extended so far as the Mediterranean on the west. Only such portions as were half-enclosed in the eastern hills were at any time the fixed abode of the men of Israel. The great part of the maritime plain by the Mediterranean was held by the Philistines and other races, though they sometimes paid tribute. Thus a full third of the territory has to be cut off from even that narrow strip, which, we have said, one could see across from certain points in the land.

Its length, too, could be spanned by four glances of the eye from certain localities. From the heights about Hebron, the capital of the south, Jerusalem could be seen as if on neighboring hills. These elevations about Jerusalem could also be seen from Gerizim and Ebal; and these, in turn,

stand out to view from Mount Tabor; and Mount Tabor can be seen from the most northern point of the historic home of the Hebrews. Thus at four glances the eye can take in the utmost length of Palestine. Its length can be reckoned within one hundred and twenty miles, and its breadth within an average of about thirty miles. This makes it smaller than ancient Greece, for that peninsula could be cut up into several Palestines.

By Way of Illustration.

Golden Text and Verses 8, 10, and 11. Christian missions propose nothing less than the conquest of the entire world.—*Chief Justice Chase.*

We generally think of the early centuries when Christianity triumphed in the Roman Empire as something unparalleled in succeeding ages, and yet we are witnessing grander triumphs. Pagan Rome was not evangelized as rapidly as pagan India is being converted to Jesus.—*Dr. J. T. Scott.*

In more than three hundred islands of eastern and southern Polynesia the Gospel has swept heathenism entirely away.—*Dr. Mullens.*

Missionary banners, full high and advancing, are floating on outposts the wide world round, and, by the blessing of God, they will not droop or be furled until shall come that glad crisis in the world's history when its kingdoms shall become the kingdoms of our Lord and his Christ.—*Gen. C. B. Fisk.*

Fifty years ago Ray Palmer preached a sermon in which he drew this picture: "I fancy that I am coming back to the world five hundred years from now, and I shall see Japan open to the Gospel." Long before Dr. Palmer's death we had an Anglo-Japanese college and a wonderful work in Japan.—*Dr. J. M. Buckley.*

Verses 4, 12, 13, 14. There are three things that do not pass away—sin, suffering, and death; from which I argue that religion will not pass away. It is a main function of religion to meet these three unchanging facts—to deliver from sin, to relieve suffering, and to take away the sting of death.—*Canon Liddon.*

Astronomers have been busy measuring worlds, and they have told us that our world weighs six sextillion tons. But by no science has the weight of this world's trouble been weighed. Now Christ, standing on the level of our humanity, stands in sympathy with every trouble. There are so many aching heads; his ached under the thorns. There are so many weary feet; his were worn with the long journey up and down the land that received him not. There are so many per-secuted souls; every hour of his life was under human outrage. The world had no better

place to receive him than a cattle-pen, and its farewell was a slap on his cheek and a spear in his side. So intensely human was he that there has not been in all our race a grief or infirmity or exhaustion or pang that did not touch him once, and that does not touch him now.—*T. D. Talmage.*

Like the air, the Church must press equally all surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on all things, foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral reformation of the whole world.—*Bishop Simpson.*

Verses 16 and 17. History is the best illustration of the increase of the "handful of corn." The Christian Church, beginning with twelve men, has now about twenty millions of communicants.

The arithmetic of the Gospel is that of progression. Add and multiply and divide are its three rudiments. Subtraction is Satan's sole principle. *Howard Henderson, D.D.*

It is not easy to convince a child that the evening star is flying on its course with the swiftness of an angel's wing, so it is often difficult to make the "little ones" understand that God's slowest movements are only slow to our narrow vision.—*Bishop J. M. Thoburn.*

The Teachers' Meeting.

The best outline for the teaching of this lesson is probably that presented in our questions: (1) A righteous king; (2) a mighty king; (3) a gracious king; (4) an everlasting king. It would be an interesting mode of treatment to show in what sense Solomon might be regarded by his contemporaries as fulfilling in his better days each of these conditions, and secondarily, in how much higher and deeper sense they are fulfilled in the person and reign of Jesus.... Contrast the limitations of temporal rule with the infinite power of the spiritual kingdom. Show (1) wherein the most virtuous and righteous earthly monarchs have failed, but Christ alone protects the poor and blesses all. (2) How weak in some points the most powerful empires have been. But Christ's empire is universal. (3) How ostentatious all earthly potentates are, and are compelled to be, but Christ is gracious to the humblest and tender to the neediest. (4) How earthly kings die and earthly empires fall, but the King of kings is everlasting, and his throne is for ever and ever.

References.

FREEMAN. Ver. 10: Presents, 64.... FOSTER'S CYCLOPEDIA. Prose, 5926, 5927, 7127, 7301, 3291, 12158, 12160, 12161, 12059-12061, 3992, 3993, 10106,

10107, 9199, 7301, 7227-7229. Ver. 10: Prose, 8943. Ver. 12: Prose, 2153. Ver. 16: Prose, 817.

Blackboard.



The name of this blackboard lesson is "the silent question," as it is applied to the subject of today's lesson. The one who reviews the lesson concludes by pointing to the silent question, and asks: "What have I done this quarter to help conquer the world for Jesus? Have I spoken to one person about it? Have I lived so that my example will influence others to live right? Have I helped spread the Gospel by giving my money? Has my gift been free and cheerful, with willing hand and heart? Has my giving been in proportion to my receiving?" He then asks such other questions as may seem best to awake an interest in the cause of missions, and asks the school to remain silent for one minute and answer in their hearts the silent question on the board.*

Here is a suggestion for the reverse of the board:

IF WE WOULD
ALL PULL TOGETHER,
WHAT A POWER WE SHOULD BE.
WON'T YOU LEND A HAND?

Primary and Intermediate.

MISSIONARY LESSON.

LESSON THOUGHT. *Jesus shall reign.*

Blackboard. A globe, "All the world for Jesus" printed on it.

Introductory. Who can tell the name of the king who had a strange dream about a big image and a little stone? You remember that the little stone broke the great image all to pieces. How could that be when the image was so strong? [Explain that the stone represents something with life in it, and living things grow. The image stands for something dead, and dead things must go to pieces. Print "Christ's Kingdom," "Sa-

* For additional blackboard illustrations and notes see page 325.

tan's Kingdom," side by side. Let children tell which the stone represents, and which the image.]

Illustrative Story. A good woman went to live in a strange, wild place, among wicked fishermen. She helped them in many ways, took care of them when they were sick, mended their clothes, was glad when they were glad, and sorry when they were sorry, and prayed for them always. When she had been there fourteen years, working, praying all the time, the wickedest man in the little village began to feel sorry for his sins. She taught him how to give them all to Jesus, and begin a new life of love and right doing. Then others came, until by and by nearly all of these wicked men had given their hearts to Jesus. Do you see what this woman's love and faith were like? They were like the little stone. And they broke the big, hard image of sin in the fishermen's hearts all to pieces.

Which is stronger, Christ's kingdom or Satan's? How small the little stone looks sometimes! It looked very small in that fishing village, but how large it grew to be!

It was a poor woman who set the stone to growing there. Sometimes it is a child who has this precious thing. But it will not stay there. It will grow so large that it will not only break the image of sin in his own heart, but in other hearts as well.

Who does not want Christ's kingdom set up in his heart?



Missionary Work. [Ask what a person is called who works for others as this woman did? Show a missionary map, explaining that the dark places are the parts of our earth where Jesus is not known. Call for Golden

Text, and drill the children upon verses 8 and 17 of the lesson. Dwell a little upon the certainty of God's promise, and tell that God wants all his children to help. Turn to the map to help children see how much there is to do before all the world will be brought to Jesus.

How Children Can Help. Nothing is more pleasing to a child than to be allowed to help. A wise teacher will take advantage of special missionary lessons to show children how they may help bring the world to know Jesus. No great interest is awakened by calling for the missionary collection each Sunday. The child brings his penny, if he does not lose it or forget it, and goes away with a vague idea, perhaps, as to what he gives it to teacher for! A special lesson like this gives opportunity for special teaching, and an occasional story or bit of information will serve to keep in mind the world's needs.

If possible, a Mission Band should be formed in connection with every primary class. Gather the

children on a week-day or Sabbath, and teach them to work both for home and foreign missions. Encourage them to earn money, to save from money given them to spend, to keep mite-boxes, and to improve "talent" pennies or nickels. Teach missionary songs and recitations, and once or twice a year let the children give a public meeting, to which their parents and older friends are invited.

But do not fail to teach that true missionary work begins first just where we are, and then reaches out.

OPTIONAL HYMNS.

NO. 1.

With hearts in love abounding,
The morning light is breaking.
Arise, go forth to conquer.
Gather them in, for there yet is room.
Tell it out among the nations.

NO. 2.

'Tis so sweet to trust in Jesus.
O what amazing words of grace.
There's a call comes ringing.
Christians, lo!
Lo! the harvest field is bending.
Watchman, tell us of the night.

The Lesson Catechism.

[For the entire school.]

1. Who wrote this psalm? **King Solomon.**
2. Of whom was it prophetically written? **The Messiah.**
3. Who should flourish in his day? "**In his day shall the righteous flourish.**"
4. Over whom shall he rule? **GOLDEN TEXT: "All kings shall fall,"** etc.
5. What class of neglected ones shall he care for? **He shall spare the poor and needy.**
6. How long shall his kingdom last? **As long as the sun and moon endure.**

CATECHISM QUESTION.

28. What benefits do Christ's people receive from Him at death?

Their souls immediately pass into the presence of the Lord, while their bodies rest in their graves till the resurrection.

Having the desire to depart and be with Christ. Philippians 1, 23.

Additional Blackboard Outlines
for June.

LESSON X. June 5. Dan. 3. 13-25.



1. Write the words "Young Men," for whom our lesson shows an example in Daniel, a young man far from home, in the most corrupt court of the world. 2. Write the traits of Daniel as presented in this lesson: "Courageous," "conscientious," etc., etc. 3. Show the result of this noble conduct: in a time of danger the lives of the young Hebrews were preserved. Young men who show such traits as these will surely be saved.

LESSON XI. June 12. Dan. 3. 13-25.



Draw the large letter D, which forms the initial of the name of both Darius and Daniel, two men standing in marked contrast, both of circumstances and of character. One was in the palace, and the other was in the den of lions. Yet the one in the palace showed the weak and miserable character, and the one in the den of lions showed himself a prince of God. Present the points of contrast, a trait of each person in turn: 1. Weakness and strength. 2. Misery and cheerfulness. 3. Fear and faith. 4. Loneliness and companionship.

LESSON XIII. June 26. Psa. 72. 1-19.



In this lesson Solomon, the son of David, stands as a type of a later and greater Son of David, with a glory greater and a character more perfect than that of Solomon. Find in the verses the traits of Christ as a king, and write them in order, explaining each. It might be well to have the verse which presents each trait or characteristic of the king read by a scholar as the word is written on the board.

Bible Study for 1892-3.

It has been the custom of the American Institute of Sacred Literature, for the past two years, to offer a general examination upon a biblical subject of current interest. The examination for which preparation will be made in 1892 will take place January 10, 1893. This examination will be open to individuals or groups of persons in all parts of the world. The subject of this examination will be the "Founding of the Christian Church" as recorded in the Acts of the Apostles, the Epistles, and the Revelation. The examination of 1893 will cover half this topic, closing with Acts 15. 35. In January, 1894, the second half will form the subject of a second examination. The International Lessons take up this subject July 1, 1892, continuing until December, 1892, again taking it up July, 1893, and continuing until December, 1893.

Those who desire further information may write to the principal of the school, the Rev. W. R. Harper, D.D., 391 Fifty-fifth Street, Chicago, Ill.

WHEN we come back from the battle-field weary, yet victorious, we may look for our King of peace coming to meet us with bread and wine and his own priestly blessing, that we may be strengthened and refreshed by himself.—*F. R. Havergal.*

Responsive Review Service for the Second Quarter.

Supt. Give Title and Golden Text of the First Lesson.
Class No. 1. The Way of the Righteous. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Supt. Title and Golden Text of Second Lesson.
Class No. 2. The King in Zion. "Blessed are all they that put their trust in him."

Supt. Third Lesson.
Class No. 3. Easter Lesson. "Now is Christ risen from the dead."

Supt. Fourth Lesson.
Class No. 4. The Lord My Shepherd. "The Lord is my shepherd; I shall not want."

Supt. Fifth Lesson.
Class No. 5. The Prayer of the Penitent. "Create in me a clean heart, O God; and renew a right spirit within me."

Supt. Sixth Lesson.
Class No. 6. Delight in God's House. "Blessed are they that dwell in thy house."

Supt. Seventh Lesson.
Class No. 7. A Song of Praise. "Bless the Lord, O my soul, and forget not all his benefits."

Supt. Eighth Lesson.
Class No. 8. Daniel and His Companions. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

Supt. Ninth Lesson.
Class No. 9. Nebuchadnezzar's Dream. "All things are naked and opened unto the eyes of him with whom we have to do."

Supt. Tenth Lesson.
Class No. 10. The Fiery Furnace. "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Supt. Eleventh Lesson.
Class No. 11. The Den of Lions. "No manner of hurt was found upon him, because he believed in his God."

Supt. Thirteenth Lesson.
Class No. 12. Messiah's Reign. "All kings shall fall down before him: all nations shall serve him."

LESSON I.

Supt. What three things does the man not do who is called blessed?
School. He walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Supt. What is his delight?
School. The law of the Lord.

Supt. To what is he likened?
School. "A tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Supt. To what are the ungodly compared?
School. They are "like the chaff which the wind driveth away."

LESSON II.

Supt. What was prophesied by David concerning the kings and rulers of the earth?
School. That they would take counsel together against the Lord and against his Anointed.

Supt. What was prophesied concerning the heavenly King?
School. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

Supt. What is the Lord's promise concerning the heathen?
School. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Supt. What is said of all those who put their trust in him?
School. "Blessed are all they that put their trust in him."

LESSON III.

Supt. What day of the week did Christ arise from the dead?
School. The first day.

Supt. Who opened the tomb?
School. "The angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it."

Supt. What did the angel say to the women who went to the sepulcher?
School. "Fear not ye; for I know that ye seek Jesus which was crucified. He is not here; for he is risen, as he said."

Supt. As they went to tell his disciples, whom did they meet?
School. Jesus.

Supt. What did he say to them?
School. "All hail." "Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."

Supt. What report did the chief priests hire the soldiers to give concerning the empty tomb?
School. "His disciples came by night and stole him away while we slept."

Supt. What commission did Christ give his disciples when he met them in Galilee?
School. "Go ye therefore and teach all nations."

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LESSON IV.

Supt. What is the Lord called in the Twenty-third Psalm?
School. My shepherd.

Supt. What does he do for us?
School. "He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake."

Supt. Why do we fear no evil in the valley of the shadow of death?
School. "Thou art with me; thy rod and thy staff they comfort me."

Supt. How long will goodness and mercy follow us?
School. All the days of our lives.

LESSON V.

Supt. What was David's prayer after he had sinned?
School. "Have mercy upon me, O God; . . . blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin."

Supt. Did David feel that his sin was against God?
School. "Against thee, thy only, have I sinned?"

Supt. What was David's prayer for cleansing?
School. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

Supt. What does David say is the result of having the joy of salvation restored to him?
School. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

LESSON VI.

Supt. How did the psalmist express his longing for God's house?
School. "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

Supt. What does he say of those that dwell in God's house?
School. "Blessed are they that dwell in thy house; they will be still praising thee."

Supt. How does he compare the lowest place among God's people with the highest among sinners?
School. "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

Supt. What does he call the Lord God?
School. "The Lord God is a sun and shield."

Supt. What will he do for those that walk uprightly?
School. "No good thing will be withheld from them that walk uprightly."

Supt. What does he say concerning the man that trusts in God?
School. "O Lord of hosts, blessed is the man that trusteth in thee."

LESSON VII.

Supt. What does the psalmist say the Lord has done for us?

School. "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Supt. What does he do for the oppressed?
School. "The Lord executeth righteousness and judgment for all that are oppressed."

Supt. What has he done for Moses and the children of Israel?

School. "He made known his ways unto Moses, his acts unto the children of Israel."

Supt. What is said in this lesson concerning the Lord's mercy?

Officers. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

Teachers. "For as the heaven is high above the earth, so great is his mercy toward them that fear him."

School. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

Supt. How far has God removed our transgressions from us?

School. "As far as the east is from the west, so far hath he removed our transgressions from us."

Supt. How does the Lord pity his children?

School. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Supt. Does the Lord remember our weakness?

School. "For he knoweth our frame; he remembereth that we are dust."

LESSON VIII.

Supt. What did Daniel propose in his heart?
School. "That he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

Supt. Why did the prince of the eunuchs object?

School. He said: "I fear my Lord the king; . . . for why should he see your faces worse liking than the children which are of your sort?"

Supt. What was Daniel's request for himself and his three friends?

School. "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seeest, deal with thy servants."

Supt. What was the result of the trial?

School. "At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

"And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

HYMN.

LESSON IX.

Supt. What was Nebuchadnezzar's dream?

School. He saw the majestic image of a man with a head of gold, with shoulders, arms, and breast of silver, waist and thighs of brass, legs of iron, and feet of mingled iron and clay. A stone cut out of the mountains without hands appeared, and crushed the image into fragments, and "the wind carried them away." The stone grew till it filled the world.

Supt. What was Daniel's interpretation concerning the head of gold?

School. It was Nebuchadnezzar's kingdom.

Supt. What did the shoulders, arms, and breast of silver signify?

School. The kingdom of the Medes and Persians which conquered Nebuchadnezzar's kingdom.

Supt. What did the brazen thighs represent?

School. The kingdom of Alexander the Great.

Supt. What was the interpretation concerning the legs of iron?

School. That kingdom "subdueth all things." The Roman Empire is probably meant.

Supt. What was interpreted concerning the mingled iron and clay?

School. "They shall mingle themselves with the seed of men."

Supt. What was prophesied concerning the kingdom represented by the stone cut out of the mountain?

School. It shall stand forever.

Supt. Whose kingdom is this?

School. The kingdom of Christ.

LESSON X.

Supt. What did Nebuchadnezzar say he should do to the three Hebrews if they again refused to fall down and worship the golden image which he had made?

School. "Ye shall be cast the same hour into the midst of a burning fiery furnace."

Supt. What did the three Hebrews answer?

School. "We will not serve thy gods, nor worship the golden image which thou hast set up." "Our God whom we serve is able to deliver us from the burning fiery furnace."

Supt. What did Nebuchadnezzar command?

School. "That they should heat the furnace one seven times more than it was wont to be heated." And that the most mighty men should bind them and cast them into the burning fiery furnace.

Supt. What is said of the furnace?

School. It was exceeding hot, so that the flames slew those who cast in the three Hebrews.

Supt. What did the king ask his counselors?

School. "Did not we cast three men bound into the midst of the fire?"

Supt. And when they answered, "True, O king," what did he say?

School. "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

LESSON XI.

Supt. What did the king say to Daniel when he commanded that he should be cast into the den of lions?

School. "Thy God whom thou servest continually, he will deliver thee."

Supt. How did the king spend the night?

School. "Fasting; and his sleep went from him." "When the king went very early in the morning unto the den of lions, what did he cry?"

School. "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Supt. What did Daniel answer?

School. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

Supt. When the king, "exceeding glad," had commanded that they should take Daniel up out of the den, what did he command concerning those men which accused Daniel?

School. That they and their wives and children should be cast into the den of lions, "and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

Supt. What did the king write unto all people, nations, and languages that dwell in all the earth?

School. "I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end."

LESSON XIII.

Supt. What will God do for the poor and needy?

Officers. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."

Teachers. "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."

School. "He shall spare the poor and needy, and shall save the souls of the needy." "He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight."

Supt. What is prophesied concerning the extent of Christ's kingdom?

School. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Supt. How long shall his name endure?

School. "His name shall endure forever; his name shall be continued as long as the sun; . . . all nations shall call him blessed."

HYMN.

Managing a Primary Class.

BY MARIANNA H. TREFFEY.

I HAVE been asked to tell you this morning how I manage my Primary Class—I say Primary because the little ones like it better than Infant Class. I always enjoy my class of little ones very much, and have been impressed for some time with the importance of leading them to their Saviour *now*. To help in securing their attendance, I offer a small premium at the end of each quarter to those three or four attending most regularly. I also give a similar one for those learning the most of the Golden Texts. I find it a very good plan to write a little letter to those scholars who stay away a few Sabbaths in succession, and let them know they are missed, and invite them to be present the following Sabbath.

As to keeping order, I believe in the power of love, wisely used, as the teacher's best and most efficient help. The children are wise in their own ways, and the idea is abroad in their little minds that the Sunday-school is not a day-school, that whereas they must obey in the latter, in the former it is only if they will to do so. I very seldom have any trouble in this way, but I find, if any are inclined to disturb the rest of the class in any way, they are easiest controlled by an appeal to be orderly.

In regard to order, I first ask all those who were present the previous Sabbath to hold up their hands, and then from these draw what they remember of that day's lesson. They readily tell me one thought after another, until we have it pretty well reviewed. I then ask for the Title and Golden Text of the lesson of that day, and we all rise and sing a verse or two, and, bowing our heads, engage in a short prayer to God for His presence and blessing upon us, and the salvation of each boy and girl in the class. They are then seated, and I hear them recite the Scripture texts they have memorized (and this I always encourage them in doing), believing that that which is imbedded in the hearts of the little ones is not lost, but He who said, "My Word *shall* not return unto Me void," will surely see that it prospers in the thing whereto He sent it.

I find the little inexpensive tickets and cards please and encourage them, both in attending regularly and memorizing texts. As very few of them can read, I tell them the lesson story as simply as I can; and taking one thought try to impress it on them, applying it to their daily needs. I often hear such remarks as this, "Oh, it is easy to teach the infant class, you would not have to study much to prepare those lessons." I can truthfully say, if I do my duty, I have to begin my lesson on the Sabbath and study them carefully through the week, and

then I feel ill-prepared to make it most simple, and to illustrate it on the blackboard. I find this *very* necessary, as it helps them to remember much better. One little boy said to me the other day, "Teacher, I can remember those Golden Texts just twice as well since you began using the blackboard." After telling the lesson story, I distribute the little papers; we then sing a verse or two, and we repeat together several times the Golden Text. I then ask them several questions on what I have just told them, and by carefully questioning, get the ideas they have understood.

We then talk a little while about the next lesson, and I invite them each and all to come back on that day and hear more about it, and, if possible, bring some one else with them. We spend the rest of the time, which is generally rather short, in singing, and as soon as the bell rings we return into the main room again, when we hear a blackboard lesson given by the Superintendent of the school, and after the closing exercises are over we are dismissed.

This is the way I most generally conduct my class, but I change the plan occasionally to prevent it being monotonous. I feel it a very important work, and who of us who are primary class teachers are not sometimes overwhelmed with the thought of our responsibility, not knowing to what extent we are accountable for their future? Yes, it is an emphatically important, as well as a gloriously paying work, and we as teachers can make them know that what we desire above all things in regard to them is to have them love Jesus, and begin the right kind of life *now* while they are young. Oh! then let us labor in trust and joy, for ours is a mission which cannot fail, a labor which cannot be without results. Next to the parents, no one has such a golden opportunity of moulding the child's character and leaving an impression on their childish hearts, while they are yet undefaced by this sinful world, as their Sunday-school teacher. Through all our teaching, and above all else, I believe our aim should be to save souls. Let us work, then, expecting the conversion of the children. The reward is sure, and shall not be according to the world's measure of success, but as we have been faithful to our trust in God's sight.

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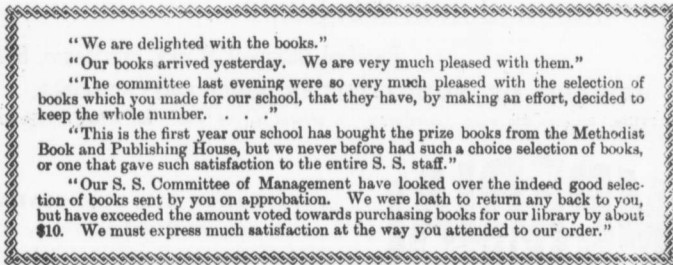
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